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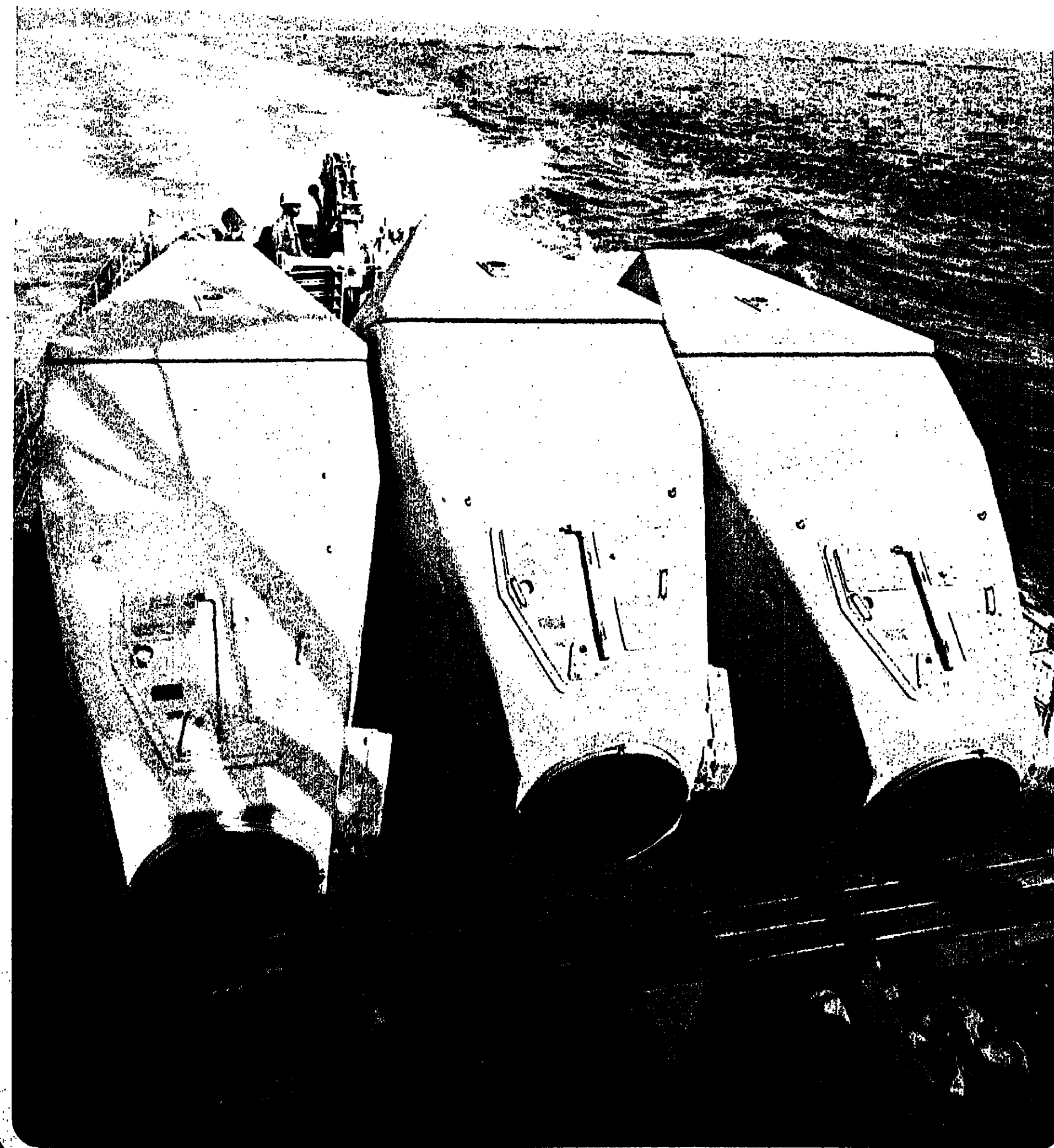
Kinley tastes so good
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THE JERUSALEM **POST** MAGAZINE

Friday, March 25, 1977

Reshef patrols the troubled Red Sea

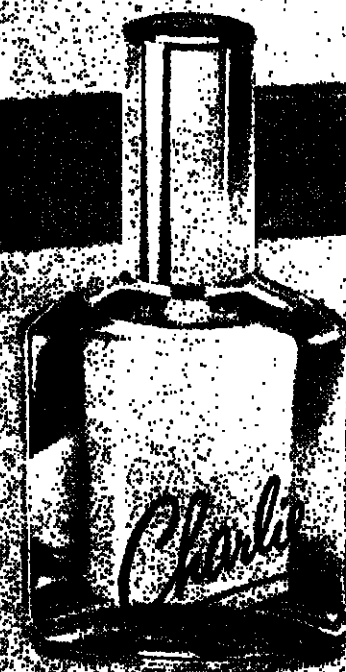
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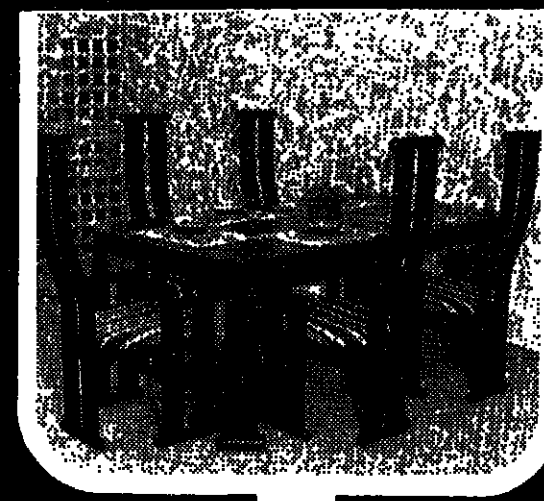
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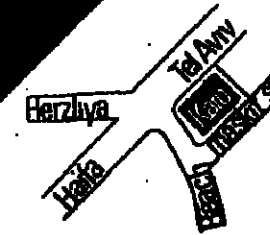
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IT IS DECEPTIVELY calm, picturesque and remote from the mainstream of world events, but the Red Sea is fast approaching a stormy period, which will have serious repercussions not only locally, but also worldwide.

The Soviet Union is now making vigorous efforts to counter-balance the loss of important footholds on the northern end of the Red Sea (Egypt, Sudan), and its weakening position farther north (Syria, on the sea lane from the Black Sea to the Indian Ocean) and down south (Somalia).

France is about to grant independence to the Territory of the Afars and Issas (Djibouti), a move which may precipitate a bloody crisis between Ethiopia and Somalia, which both covet this strategic piece of real estate. The U.S. has no presence in the Red Sea, and has to rely on local "allies" (Saudi Arabia, Egypt, Sudan).

Studying the strategic situation of the area, one must consider several aspects: relations between the countries bordering the Red Sea, which is both an "inner lake" and an international waterway; the balance of power between rival groups in the area; the influence of the great powers in the area; its importance as an oil route, vital to the whole Western world and Japan.

Events at the southern end of the Red Sea will be felt both in the Persian Gulf and along the Cape sea-route at the southern tip of Africa (a route where 87 per cent of Western Europe's oil, 20 per cent of U.S. oil and 25 per cent of Europe's food supplies are handled).

Control over these areas by unfriendly elements could cause great difficulties to the West in the event of a world crisis. Israel and South Africa would be especially affected.

WHAT DOES a country-by-country analysis of the area reveal?

Egypt, which now enjoys U.S. assistance, controls the northern gateway to the Red Sea — the Suez Canal. Egypt has always striven to be the leader of the Arab world, and its geopolitical position enables it to maintain that status. Now Egypt supports Sudan (which also receives a significant amount of U.S. aid), and is a leading partner in the grouping of Egypt, Syria, Sudan, Saudi Arabia, Northern Yemen and Kuwait, formed to make the Red Sea an Arab area.

Egypt remains Israel's strongest enemy in the Arab world. It maintains a large naval contingent in the Gulf of Suez, but has no major ports in the Red Sea. During the Yom Kippur War, Egypt closed the southern end of the Red Sea — at Bab al-Mandeb — to Israeli shipping. Since then, Arab spokesmen use that embargo as evidence against Israel's claim that its hold on Sharm el-Sheikh is vital in order to keep its southern gateway open.

Sudan is now Western-oriented, having turned its back on the USSR, which helped to develop Port Sudan as a major shipping terminal (much larger than is needed for Sudan's small navy and merchant marine). Sudan's regime is troubled both from within (by recurring coup attempts and the enduring problem of the rebellious south) and from without (territorial disputes with Ethiopia, which aids the rebels in southern Sudan, while Sudan assists the anti-Ethiopian Liberation Front of Eritrea).

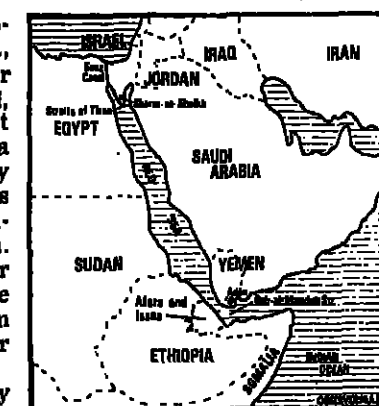
The Arabs claim that Israel still helps Ethiopia — in return for the use of important islands close to Bab al-Mandeb, and of nearby airfields from which to fly Phantom fighter-bomber jets over the area.

DJIBOUTI — the name common given to the Territory of the Afars and Issas — was long a strategic French province, but Ethiopia and Somalia both plan to grab it when the French leave in a few months' time.



SHADOW OVER THE RED SEA

Leaders of four Arab League countries around the strategic entrance to the Red Sea convened this week to discuss a mutual "security" policy; while Ethiopia, which also borders the sea at Bab al-Mandeb, has accused her neighbours of trying to turn the Red Sea into an Arab lake. Defence analyst ARIE HASHAVIA surveys developments around the turbulent Horn of Africa.



ETHIOPIA used to be a pro-Western bastion in the Red Sea, strongly assisted by the U.S. and other countries. Now it is Soviet-oriented, for various reasons: radical leftist officers control the ruling junta and the U.S. has cut off military aid. The junta hopes the Soviets will contain the Eritrean insurgents, as well as the Somalis. Ethiopia is bedevilled by civil war and by external threats: the Somalis claim Ethiopia's Ogaden province, and there are border disputes with Sudan.

Ethiopia is almost entirely dependent on the port of Djibouti, since its own two ports — Massawa and Asab — are surrounded by Eritrean rebels, who are aided by, among others, Libya, Sudan, Saudi Arabia, and Kuwait. (The USSR and Somalia stopped helping the insurgents when Addis Ababa turned to the left.)

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Kismayu on the Indian Ocean — have been developed by the Soviets to service ships and submarines. There are tank farms in all three ports, and airfields in Bela Di Amin.

Recently, there has been tension between Somalia and its Soviet patron: Mogadishu has expressed dissatisfaction with Moscow's overtures to Ethiopia, and has refused to stop assisting the anti-Ethiopian Eritreans.

Saudi Arabia has been trying to exploit the situation in order to pull Somalia away from the Soviet camp — offering tempting economic assistance in return. But it seems doubtful whether the Somalis will break with the Soviets and watch them transfer their support to Ethiopia.

ON THE ARABIAN Peninsula, Southern Yemen and its excellent port of Aden, across the straits of Bab al-Mandeb from Somalia, remains Soviet-oriented and violently anti-Israel. The Yemenite island of Perim dominates the sea lane at Bab al-Mandeb, and in June 1971, the tanker Coral Sea, on its way to Mandeb, was fired on from that area.

Northern Yemen until recently also enjoyed Soviet assistance. Part of this helped to develop the port of Hodeida, which can now handle submarines and guided-missile destroyers, far in excess

of Yemen's own needs. But Saudi Arabia succeeded in winning the regime away from the USSR and bringing it into the pro-West Arab camp.

Northern Yemen is very unfriendly to South Yemen, as well as to Ethiopia, which has been accused of planning to capture strategic Yemenite islands just north of Bab al-Mandeb, and of fishing in Yemen's waters. Alleged infringement of fishing rights is also embittering relations with Somalia.

Of all the countries along the Red Sea, Saudi Arabia has the longest shore-line, although there are no major ports there. The Saudi regime wishes to contain the radical influence on the area and exert its own. Riyadh is building up its navy, while playing a very active part in forging the anti-radical — and anti-Israel — Arab alignment around the Red Sea.

Jordan with its only port, Akaba, at the northern end, would naturally like to see the Red Sea transformed into an Arab and a non-radical waterway.

ISRAEL HAS vital interests, both economic and strategic, in the Red Sea, its only gateway to the oil route and to trade with Africa and Asia. Its sensitivity to the Red Sea was demonstrated by the Sinai Campaign and the Six Day War (when Egypt closed the Straits of Tiran, near Sharm el-Sheikh). The Israeli naval build-up there has increased since the Yom Kippur War, and Reshet missile-boats are now stationed there.

From the Red Sea, Israel can threaten the soft underbelly of Egypt, and counter any hostile Arab move in case of another war in the Middle East. The Entebbe operation proved Israel's ability to strike as far as Bab al-Mandeb.

THIS IS the bare outline of the local picture. How do the great powers and the two super-powers fit into it?

Both Britain and France are no longer Red Sea powers. They have an insignificant naval presence in the contiguous Indian Ocean — a vital oil route, mainly to Europe, around Africa.

The U.S. has not filled the vacuum left by its Western allies, but Washington aids the Egyptian, Sudanese and Saudi Arabia anti-radical front, and has cut off assistance to Ethiopia. In the long range, this policy may be detrimental to the West as a whole, if the Arab alignment holds sway only on the Red Sea, while the radicals control the southern third at Bab al-Mandeb and the nearby Indian Ocean.

Prior to Portugal's loss of power in Angola and Mozambique, U.S. naval vessels could stop at Luan-da and Lourenco Marques to refuel during their long voyage around the Cape of Good Hope to destinations in the Indian Ocean and the Persian Gulf. Now, there are very few suitable ports on the east coast of Africa available to U.S. warships, unless Washington lifts its embargo on the Republic of South Africa, which seems unlikely. The U.S. has a very small presence in the Indian Ocean, and bases or facilities in places like Transkei (with 450 km. of coastline) or Diego Garcia are something for the distant future.

The U.S. has been manoeuvred into betting on the chances of Sudan, Saudi Arabia and Eritrea, but it may be a losing wager.

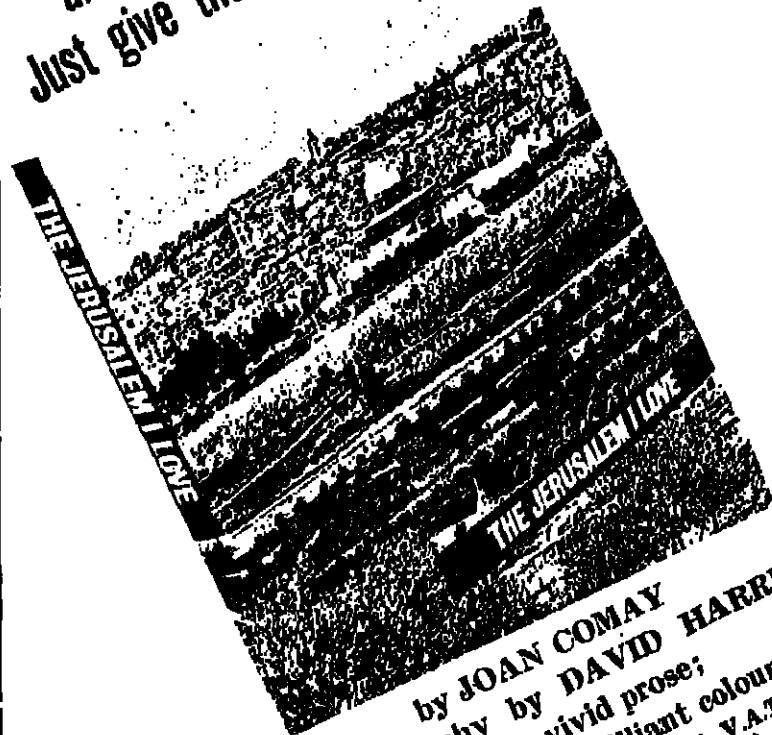
The USSR, for a while, enjoyed almost full power over the Red Sea: it had a strong foothold in Egypt, Sudan, Somalia and both

missile destroyers, far in excess

(Continued on page 6)

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FLASH GUARD

The Israel Navy guards the approaches to the Gulf of Eilat with the sophisticated Reshef missile boats. The Post's military correspondent HIRSH GOODMAN describes the craft's fire-power.

THE BACKBONE of Israel's defence of the maritime approaches to the Gulf of Eilat is a fleet of Reshef-class missile boats which operate out of the Sharm el-Sheikh naval base.

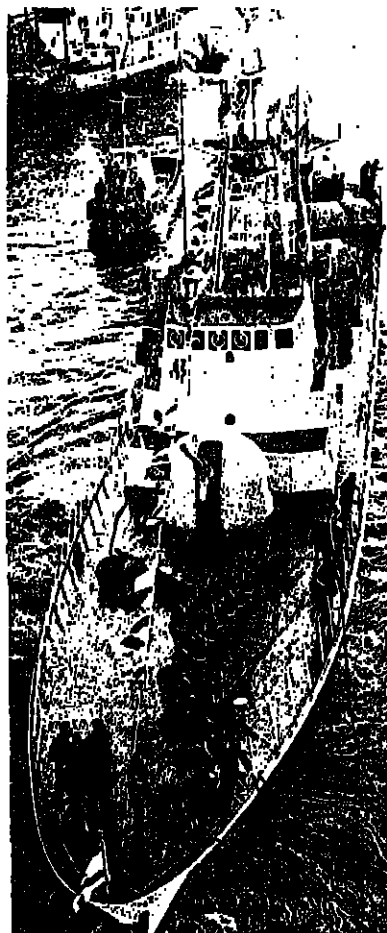
Coupled with the F-16 Eagle fighter aircraft, which possesses a tremendous range and payload, the Reshef ("flash") gives Israel the ability to carry fire-power to virtually anywhere in the Red Sea arena with relative impunity.

The Reshef was developed by Israel Shipyards in 1968, after it became apparent that a more sophisticated craft than the Saar-class missile boat would be needed to protect Israel's maritime borders, which increased 500 per cent after the Six Day War. Navy planners had the Bab el-Mandeb straits specifically in mind when they built the Reshef. The ship has a range of 4,000 nautical miles and its systems enable its 45-man crew to spend protracted periods of time at sea, without the need for port facilities.

The Reshef is powered by four highly reliable 2,670 S.H.P. German Maybach engines, and all the boat's major systems are duplicated to ensure that the craft will be both able to function in hostile waters and return to base.

The Reshef's armament, according to Jane's, includes improved Gabriel sea-to-sea missiles (some of the older models of the ship carry only six) and two 76mm. Italian Oto-Melara cannon. The ship's main strength, however, lies in its highly advanced attack systems and sophisticated electronic counter-measures equipment, most of which was developed in Israel.

THE SUPERIORITY of the Reshef was amply illustrated in the Yom Kippur War when the Israel Navy sank 10 Syrian and Egyptian missile boats, with no Israeli loss — this despite the fact that the Styx missile found on the Komar and Osa missile boats used by the Arabs has twice the range of the Gabriel. Western experts at the time attributed Israel's victory primarily to the sophistication of the Israel Navy's delivery and ECM systems.



The Reshef is built along the basic design concept of the Cherbourg missile boat (or Saar-class boat as it is called in Israel) but it is heavier, longer and slower — features which make the ship more suitable for the rough Red Sea, where port facilities are not readily available to ship's carrying the Israel flag.

The ship's overall displacement is 415 tons, its speed upwards of 32 knots and its length 83.1 metres. According to Jane's Weapon Systems, four of the 12 Reshef-class missile boats now in the Red Sea possess sonar systems in their hulls, making them suitable for anti-submarine warfare, and thus capable of opposing any attempt at a submarine blockade of either Bab el-Mandeb or the Gulf of Eilat.

The Reshef's exact sea-going time is classified, but the ship is

thought to be capable of patrolling the entire Red Sea area with little problem and of spending a protracted period of time in the vicinity of the Bab el-Mandeb straits.

One indication of the ship's sea-going capability is the 23,000 kilometre trip it makes from Haifa, where it is built, to the Red Sea, where it is stationed — this, despite the fact that there are friendly ports of call along the way which the ship theoretically could enter for re-supply.

THERE ARE some naval observers, however, who are predicting that Israel's naval supremacy in the Red Sea could be seriously challenged.

Saudi Arabia wants to build up its navy, and both the U.S. and Europe are interested in supplying Saudi Arabia with "almost anything that floats" — including Hydrofoils at an estimated cost of \$10m. each.

But the experts doubt that Israel's edge will be jeopardised over the next decade. They point out that Israel has reportedly purchased from McDonnell Douglas 100 Harpoon missiles, which come in both a sea-to-sea and an air-to-sea version. This will dramatically increase the range and scope of Israel's naval attack arm. There is also the added punch afforded by the F-16.

Israel is reportedly looking at the co-production possibilities of an American Hydrofoil, and anti-submarine technology. In addition, the Israel Shipyards are currently working on an improved version of the Reshef, which will possess both a helicopter-carrying capability and an increased range.

The real guarantee of the Red Sea remaining open to Israeli shipping, however, "a senior Naval officer said recently, "is our presence at Sharm el-Sheikh. By virtue of the fact that we sit there, we control access to the Gulf of Suez and the Suez Canal. If the Arabs try instituting sanctions against our shipping in the Red Sea, they risk repayment in kind — they know full well that they are not immune." □

RED SEA

(Continued from page 6)

Yemen. It now has close ties only with Somalia and Southern Yemen. But Ethiopia has turned left, and Djibouti may soon be added to the Soviet-leaning camp.

With the opening of the Suez Canal, the steaming time of Soviet ships from Odessa on the Black Sea to Bab el-Mandeb was out by 70 per cent.

The USSR also has some facilities on the Island of Socotra, close to the southern shore of the Arabian Peninsula, mooring facilities off the Malagasy Republic, and Port Louis, Mauritius — in the Indian Ocean.

There are radical insurgents in the oil-rich Emirates in the Persian Gulf, and leftist Iraq lies at the northern tip of the Gulf. South

and west of Bab el-Mandeb, the Soviets have naval facilities at Luanda and at Conakry in West Africa.

The USSR has spread its net of influence, and gained important footholds and client-states all along the most vital oil routes of the world, while the West has very little clout in the area.

The Soviets do have problems: both Syria and Somalia are dissatisfied with recent Russian policies. This is the reason the Soviets have recently stepped-up arms shipments to these two states.

But for the West, the general picture is still grim. The Red Sea arena should be a cause of alarm to the whole industrial world, but it is Israel that must be most concerned.

The Arabs claim that this is an internal Arab lake. Israel must

uphold the fact that it has historically been an international waterway, and take all the necessary measures to ensure that this vital artery is kept open to all navigation.

Today, Israel is stronger than any Arab force in the Red Sea — including a combination of Arab forces in the area. But the main threat is focused on the southern end of the Sea, where non-Arab radical elements may combine to block the passage of Israeli — and other — shipping. The international community must do its best to forestall a local crisis which could easily turn into a wider conflict. □

(Arie Hashavim is a member of the London-based International Institute for Strategic Studies. He is currently writing a comprehensive analytical history of the Israel Defence Forces.)

LAND DAY one year after

Next Wednesday will be the first anniversary of the bloody day of protest by Israeli Arabs against proposed land expropriations. YOSSI GOELL has been to central Galilee to assess the mood of Arab leaders in the area as "Land Day" approaches.



(Above) Shmuel Toledano: "non-provocative approach." (Left) Meir Zorea: "no-nonsense policy."

elections; and to keep the strike weapon in hand for use "when the authorities actually try to seize the expropriated lands after the elections."

THE LATTER reason highlights the fact that the Government has not taken any steps during the past year actually to seize the 8,000 dunams which it intends to expropriate for development purposes. The Arabs expect such action by the Lands Authority, but only after the May elections, and are planning their steps accordingly.

Some of the tactics of the campaign designed to stave off eventual seizure of the lands in question could be deduced from conversations I had, even if the tactics were not spelled out. Some of the leaders of the committee of Arab local authority heads and of the Arab committee for the defence of the lands are banking on enlisting international support against the expropriation. This campaign is to be widened in an attempt to create world sympathy for the lot of the Arab minority in Israel in general. Those who speak of such plans are the ones who are determined to forestall the "premature" resort to violent demonstrations.

Opposition to the domination of the Arab political scene by Rakah and its Democratic Front also reflects the communal fragmentation which characterizes the Arab minority. "As far as I'm concerned, the Rakah Democratic Front is a list of Jews and Christians," a Moslem leader, who asked to remain anonymous, told me. "I asked Hanna Mweiss to ensure the placing of two Moslems in safe places on the Front list, otherwise we would not go along with it."

There is still some vague talk about setting up an independent non-Communist Arab list on which young local council chairmen and intellectuals would figure, but it is more than doubtful whether such a list can still be set up before the April 12 deadline.

In the absence of such a list it is expected that the Democratic Front will win six or seven seats in the Knesset and the traditional Alignment-affiliated Minorities list, headed by present Knesset Members, Moslem Self ed-din Zouabi and Druse Jabr Muddi will return one or two.

The Mapam contingent on the Alignment's list is sure to have one Arab member and there is still in-fighting in the Labour Party over the placement of at least one Arab in a safe spot on its list. If one Arab is included in Labour's safe seats (with what constitutes a safe seat itself being in doubt in these elections), it will most likely be Mahmoud Abbassi. It is generally agreed that Labour will not give a safe seat to a Druse candidate, so as not to compete with Sheikh Jabr on the Minorities list.

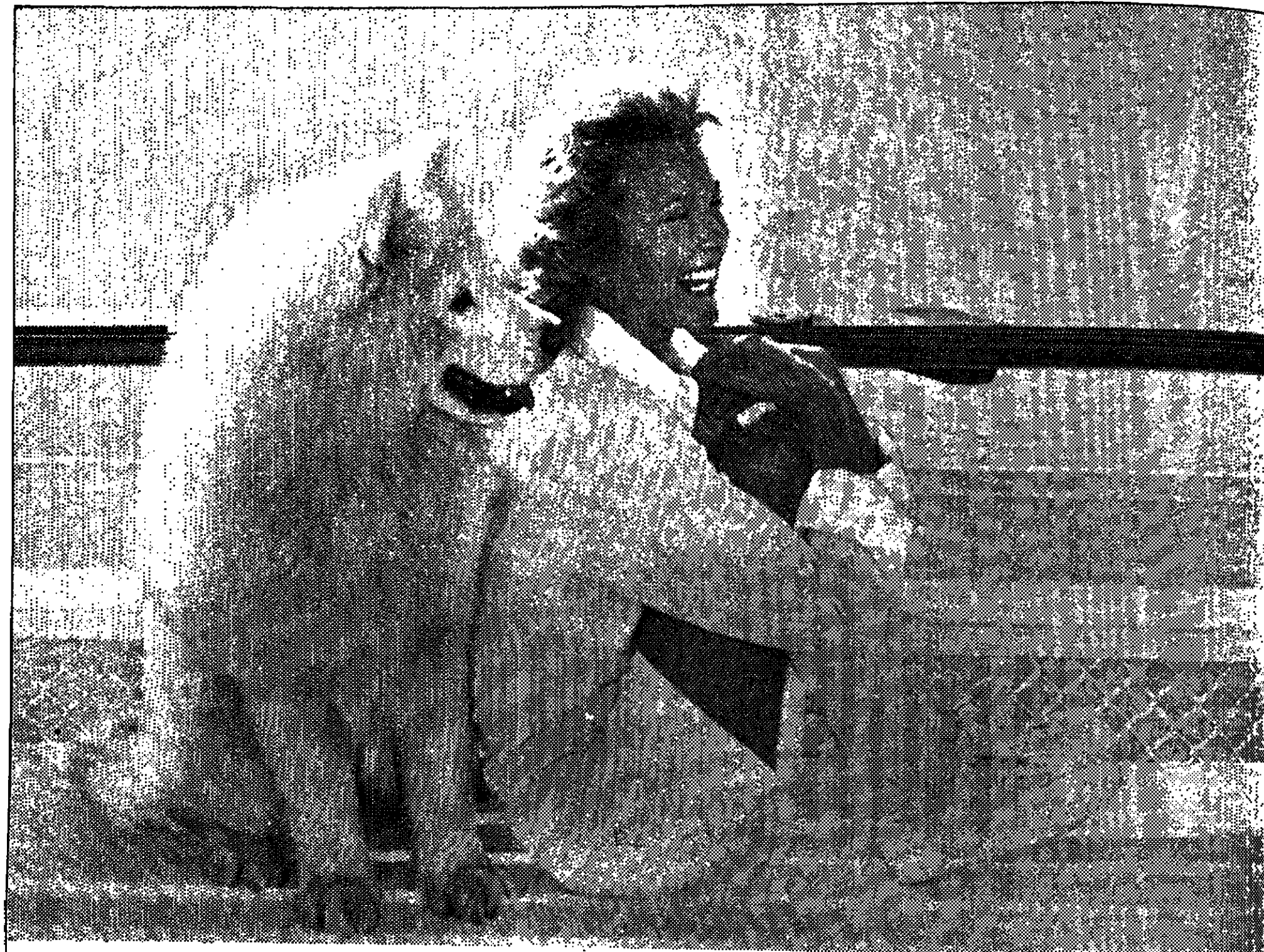
Two Druse were included last week in what are considered to be realistic places on the DMC list; and the Likud may well include one Druse in its list. All observers are agreed that the Arab votes which went to the National Religious Party in the last elections, and almost accounted for two of its Knesset contingent are lost this time.

"It's ironic," Jamal Tarabye told me, "that former NRP Minister of Welfare Zevulun Hammer, who spoke of the Arabs as a cancer on the body politic, was actually elected by Arab votes. After that, and after the Koenig report, the NRP will be lucky if they buy 2,000 votes from the Arabs at most." □

What continues to rankle with nearly all Arabs in Galilee, however, is the barely-veiled plans which call for the development of central Galilee for Jewish settlement, with nothing being done for the Arabs who form the majority of its population today. "I'm not against Carmiel," Jamal Tarabye said, "but I want my Sakhnin to be developed too."

What is perceived as especially demeaning by many of the Arabs in the area is that, after all the talk of Carmiel's being a blessing to

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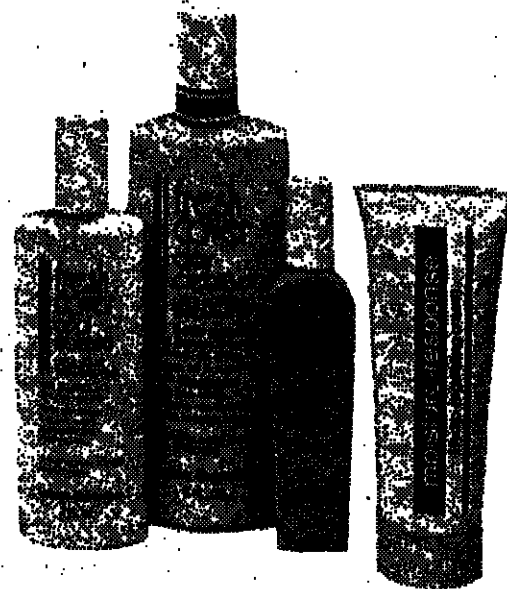
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Helena Rubinstein/The Science of Beauty

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JUDAH Leib Magnes was born in California, and enjoyed a placid American boyhood in which baseball mixed easily with religion. He went to study in Germany — where his mother had been born, and he found in the Germany of the turn of the century a stimulating, forward-looking atmosphere that left him an ardent admirer of everything German.

He discovered socialism and, still more important, Zionism. The early Zionist Congresses had a Utopian flavour that must have appealed enormously to the armchair politician in him. Surely the Arabs would quickly see where their own interests lay. New settlers would bring rapid development and the blessings of Western methods to a dry and empty land, cursed with hunger and malaria. It was just a matter of disposing of the Turks.

Magnes wrote protocols, translated memoranda and found time for a degree in Semitic studies, writing a doctoral thesis on an Arabic text. These were classical studies, of course, not contact with Arab contemporaries.

Back in New York his handsome presence and courteous manner helped to secure for him the plum of rabbinical appointments — Emanuel, attended by the wealthy and successful. His community must have thought him insane to leave them for a shabby Yiddish-speaking little *schul* in Brooklyn, even if he was by then a man of independent means.

Magnes was not only a Zionist but an ardent socialist and pacifist. War threatened. The Russian Czar, not yet deposed and murdered, was hateful to him, while the German intellectual world seemed to point the way to a better future. Britain was an imperialist power, holding down India by the sword and gun. This war was a disaster — and the Zionists had picked the wrong side.

HE QUARRELED with Weizmann, who was laying up political credit with inventions that aided the British war effort. It was immoral, said Magnes, for Zionism to benefit in any way from the pursuit of war. He preached against war, joined demonstrations. By the time the U.S. itself entered the war, Magnes was over military age, but active in helping other conscientious objectors who were in trouble with the law and getting rough treatment. The war destroyed Germany, revealed ugly aspects of the pleasant America of his youth, and left Europe in chaos.

The Balfour Declaration establishing the Jewish National Home was no compensation, and he seems to have opposed it from the outset as a piece of British imperialist manoeuvring. Zionist Jews should simply go and settle in Palestine, on a basis of equality. After all, the Turks had gone.

HALF DRAWN to Palestine, half disenchanted with America, Magnes came to settle in Jerusalem in 1922 with his wife and three sons. They found a pleasant house in the so-called American Colony — not a Jewish area, though some other Jewish families lived there too. They introduced baseball. Magnes soon began to hold services, first in his own home and in that of friends, and later in the original Yeshurun building.

After some years the majority of the congregation decided to return to strict Orthodoxy and Magnes left the synagogue he himself had founded. Three years

THE JEWISH QUAKER



The centenary of the birth of Dr. Judah L. Magnes, first Chancellor and President of the Hebrew University, is being marked on Sunday by a lecture at the Hebrew Union College in Jerusalem. LEA BEN DOR, who worked with Magnes, recalls his pacifist ideas and his relationship with Weizmann.

later he began work on setting up a Hebrew University, a scheme that had been prepared by Dr. Weizmann, President of the Zionist Organisation, and others since before the war. Magnes was generally acclaimed as the man for this job, but he also had his American connections and in fact work began with a first donation of \$100,000, a princely gift from his friend, Felix Warburg, for a Department of Jewish Studies.

The university progressed in its first 10 years, but there was dissatisfaction with some of Dr. Magnes's appointments. He was not a scholar himself but a humanist, and pushed through one appointment with the explanation, "He is a good soul." Professor Einstein, who was a member of the university's board and an ardent fellow pacifist, fumed: "He (Magnes) doesn't know what a university is."

And there was, of course, the persistent, quiet feud with Weizmann. Dr. Magnes became president and retired to a small study on top of the old library building

were a Jew, and one that went with such other concepts as morality, honesty, and simplicity. (Professor Gershon Scholem said of Magnes: "I'll tell you what he was. He was religious, but not like an Orthodox Jew. He was American. He was more like a splendid type of Jewish Quaker.")

DR. MAGNES'S second son, Professor Jonathan Magnes, is a physiologist and the head of the Hadassah Medical School. He says that he does not recall his father ever complaining.

"I don't remember his ever speaking ill of anyone at all."

Dr. Magnes in fact had the reputation of being bossy and a rather harsh disciplinarian at the university. Was he a tyrant at home? "No. And he did not tell us what to do. My parents were sorry when, after I finished school, I joined a kibbutz instead of going to university, but they did not try to dissuade me. Later my father lured me away by saying that I would be more useful at the kibbutz with training in agriculture, and that is what I went to study originally."

Professor Magnes ferreted around in some papers and drew out several sheets covered with his mother's small, neat writing. "He must have dictated this to her as a diary note. They were very close. I think she felt it was too shocking a document for publication and left it sealed in a box. We only found it a while ago."

The long note was written at the time of the painful reorganization of the university in 1938, and runs roughly:

"I have just finished a letter to Dr. Weizmann, but I have not told him everything I think. I feel a deep distrust for this man, which I greatly regret... I often feel that he is playing some game of his own and that I cannot tell what it is."

He went on to examine the difficulties that were bound to arise if authority were divided at the university between a lay and an academic head, and maintained that every form of discipline would suffer if there were no ultimate authority.

As he read out this part, Johnny Magnes looked up smiling and said: "And he was quite right. That is exactly what the university is suffering from today. There is no discipline. A dean can only carry messages and he can't get anything done."

THERE MUST BE agreement, Magnes said, with the Arabs, not violence. They must be persuaded that within a great Arab Federation, the Jews would pose no threat to them. With all his other-worldliness, he could be prophetic when he bitterly opposed the Partition scheme, saying it would cut no Gordian knot because neither side would ever be satisfied with the borders. First he devised a scheme according to which the Jews would never be permitted to number more than 40 per cent of the population, but it brought him nobody's thanks. He then proposed a second scheme, whereby the half-million Jews here at the end of the war would be permitted to bring in immigrants until the Jewish population equalled that of the Arabs. Immigration after that would be geared to make up the difference between the high Arab and the lower Jewish birth-rate, with a UN regional council — presumably made up of Arab states — to do the counting. A Jewish state must be prevented, he wrote in *Foreign Affairs* in 1942.

It was not sovereignty that mattered, he pleaded with growing fervour, but "the simple things, immigration, settlement, peace and security," precisely those things which the Jews were unable to get while the British Mandate was still in force.

Dr. Magnes was deeply shocked, with the rest of the Jewish population, when a bus convoy travelling up to the Hadassah Hospital in April 1948 was ambushed in the Nakhshibi Quarter (at the steep curve now overlooked by the Scopus Hotel) and 67 Hadassah staff members were killed (including the hospital's director, Dr. Yassky), and many others wounded.

He wrote a civil letter to enquire of the British commanding officer why nothing had been done to rescue the convoy for six or seven hours. The general replied sulkily that an effort had been made to extricate some people in an armoured car, but it had not worked. What the general regretted most was the loss of two British soldiers, killed when the army stepped in at long last. For the rest, Jews had also been shooting.

In general, Magnes had been on good terms with the British administration and had actually intervened on occasion to get terrorist suspects released. Here, he felt, they had let him down, helping to convince the Jews that they had only their own arms to rely on at the time and in future. He opposed bloodshed on principle and Jewish terrorism most of all, but he also spoke fearfully of the threat of catastrophe, of "the danger of losing all that had been built up." Not partition but cooperation had to be "imposed" on Jews and Arabs, something that the British administration had never seriously tried to do. He had spoken to many Arabs but, he is playing some game of his own and that I cannot tell what it is."

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It was apparent that no one would commit himself to any Jewish immigration or settlement, though some may have made promises concerning Jewish minority rights. He was also known to have been in direct touch with both British and American authorities concerning his plan, and this was greatly resented, for his views — unlike those of moderate Arabs — could conveniently be quoted to show that there were "reasonable" Zionists who would accept Arab domination.

I chanced to exchange a few words with him just as he was leaving the city in 1948 in a small convoy of cars flying the American flag and he seemed deeply troubled and fearful about the fate of Jerusalem.

Later his opposition to the idea of a separate Jewish state that would have to be defended by force of arms went so far as to cause him to plead at the highest level in the U.S. that funds should be withheld from the nascent Jewish state, and that both Jews and Arabs should be "disarmed."

Within a few days, the Arab states attacked on all sides. His son says: "After the state was proclaimed, I accompanied my father when he went to call on Weizmann and congratulate him. We spoke about it and he told me — 'Do you think that in my heart I am not glad too that there is a state? I just did not think it was to be.'"

A true pacifist, Magnes was bound to leave all the choices, all the decisions, to the other side. Today, the lonely road he walked is once more worth thought and study.

مَكْنَا مِنَ الْأَصْلِ

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The Parker 25.
PEN, BALL POINT AND FIBRE TIP



YOUTH WING

The Israel Museum's Youth Wing is not only a first-class educational instrument but the Museum's best insurance for its own future, writes Post Art Editor MEIR RONNEN

CHILDREN were once positively unwelcome in museums, unless dragged around firmly leashed to their parents. Even then, they were usually bewildered and bored by things that they were not taught to look at and their parents often did not understand.

Today, if anything, it is Jerusalem's children who are bringing their parents to the Museum. It is estimated that over 80 per cent of parents in the capital, even those in the poorer quarters, are "Museum conscious." At least every third child in the city gets a guided tour of the Youth Wing and the Museum between one and four times a year. During these visits they also get to draw exhibits and actually feel others.

OVER 18,000 other children are members and attend a course in a particular subject one afternoon a week. They can choose between drama, puppetry, batik, dance, theatre, painting, sculpture, etching, photography and film, architecture and home design. Anyone between six and 18 can register; fees are nominal, and waived entirely for disadvantaged children, who are also bussed to the Museum.

Every afternoon there are about 40 teachers giving instruction to 1,500 children. These figures will be doubled and facilities expanded almost fourfold when the Youth Wing reopens in the autumn in its own pavilion, which is now nearing completion.

Next January, additional facilities will become available to East Jerusalem children, both Jewish and Arab, with the opening of the new Paley building, an annexe of the Rockefeller Museum designed by Moshe Safdie.

The Paley will absorb 1,500 a day in morning tours and provide courses for another 1,000 children every afternoon. Eight of the present afternoon courses at the Israel Museum are filled entirely by Arab children from East Jerusalem.

Unfortunately, mixed Arab and Jewish classes have proved impracticable, for both language and social reasons, as well as the fact that the Arab classes are always unisex. But exhibitions and entertainments provide some contact, which, it is hoped, will be expanded at the Paley.

THE NEW Youth Wing building (the old wing will become an ethnology section dealing with distant cultures) is another variation on architect Alfred Mansfeld's expanding modular design and contains sumptuous new studios, a library devoted to illustration of children's books and a permanent display of dolls from all over the world. There will be an auditorium and facilities for shadow and puppet shows, as well as exhibition space for monthly exhibitions. A more permanent didactic show will be changed once a year. (Youth Wing exhibits are never consigned to the cellars but become travelling shows which tour schools.)

Other features of the new building (financed in great part by Morris Rodeman of Washington, D.C.) are a cafeteria and a shop at which youngsters can buy books, catalogues and materials for use at home; they will be encouraged to shop on their own. A courtyard will house an exhibition on early man. It is hoped that the enormous roof terrace will eventually become a fun-sculpture garden that is also a playground, though a donor has yet to be found for this project.

The large staff of instructors (most of them part-time) will have their own rooms and a display of teaching aids. One of the shows slated for the opening festivities is a display of colour charts and exercises by pioneer colour teacher Johannes Itten (who was Albers' instructor at the first Bauhaus). The Itten show is being made available with the help of his widow.

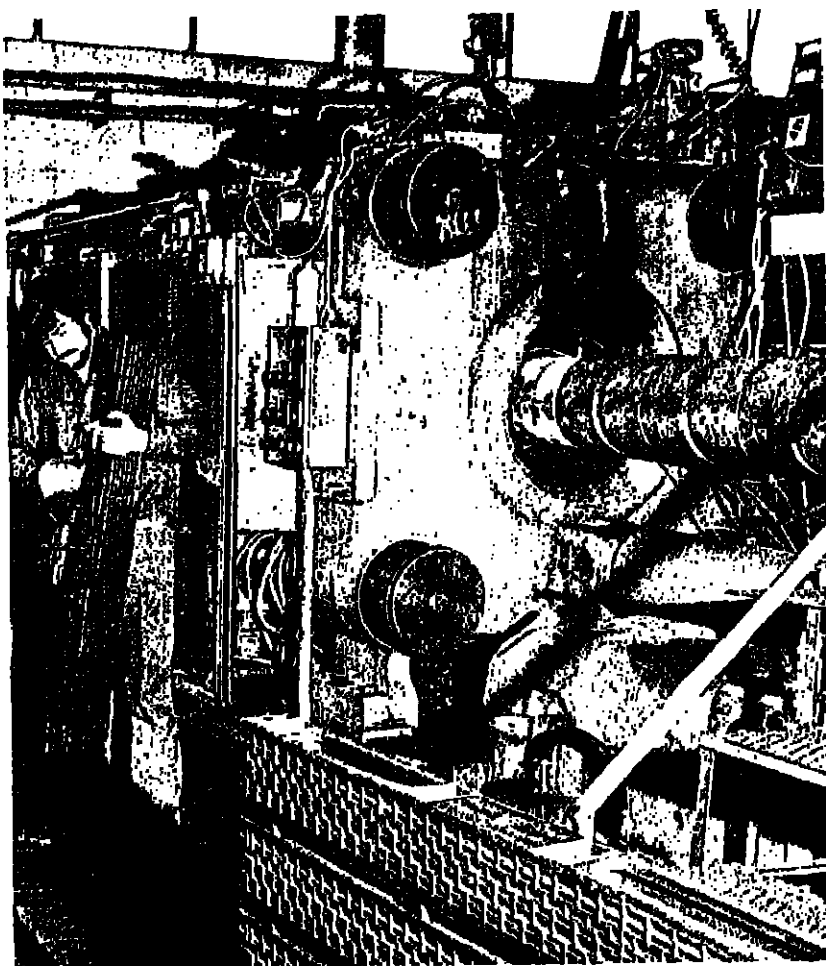
I was guided through the Wing's current didactic show, which deals with the culture of Mesopotamia at the time of Abraham, by director Ayala Gordon, who told me that there will soon be a special catalogue of it. Highlights of the display are two large-scale models of the fortress of Lachish and the ziggurat of Uruk (built by Dan Ogen), both the results of some unique research.

We watched two nine-year-olds playing with a replica of a board game popular in Ur of the Chaldees, and Mrs. Gordon asked the pair if they had been able to figure out its rules for themselves. "Of course!" came the scornful reply. □



(Photos by David Harris)





Worker trims a plastic pallet at the "Plastika" factory.



Cliff Ridsout works at the Raphael plumbing equipment plant.

"WE ARE BUILDING in the most isolated and completely undeveloped part of the desert a town which will offer its inhabitants a quality of life, both physical and spiritual, that they will not find anywhere else. Whatever we add will be designed to maintain the unique and dramatic environment with its unpolluted atmosphere. We hope to attract people who want to leave the closely settled and overcrowded centre of the country."

Ellyahu Shapiro, deputy head of the Interior Ministry's Southern Region office, is speaking of the new town of Mitzpe Ramon, perched on the edge of a cliff which drops steeply into the deep depression of the Makhtesh Ramon. It lies in the heart of the naked desert, 80 km. from Beersheba, 35 km. from Sde Boker, the nearest point of civilian habitation.

Mitzpe Ramon was originally established as a halfway-house on the road to Eilat, 182 km. away, and was settled by new immigrants. But with the opening of the new highway through the Arava, it lost its raison d'être. The more enterprising inhabitants moved away to the north, leaving behind a poverty-stricken little town falling rapidly into decay.

This sad remnant of the "old town" is now being remodelled and integrated into the overall plan for the new Mitzpe Ramon, which was a challenge to some of the country's best town planners, architects and landscape designers. Because of its isolation, it had to be complete and self-contained, with its own factories and workshops providing the inhabitants with their means of livelihood. The town was to be designed for a population — in its first stage — of 10,000, — and it was planned down to the last detail. Only the pace of execution waits to be determined by the economic factor: the ability to attract industry. The overall plan will not be altered.

SO FAR, not a great number of people have come forward to fulfil the hopes of Mr. Shapiro, who is also the chairman of the local council: the population has not yet risen above the 3,000 mark. And yet the terms that are being offered would seem to be hard to resist.

For an apartment priced at IL180,000, a mortgage of IL130,000 is offered, and a loan of IL45,000, which becomes a grant after two years' residence. This means that only IL5,000 in cash is required.



Children feed ducks and geese belonging to the Mitzpe School's well-equipped nature-study department.

A LIFE OF QUALITY

Down in the Negev, thirty-five kilometres from the nearest centre of habitation, a new town is rising around the core of the old Mitzpe Ramon. Planned down to the last detail, it is designed to attract people who wish to find a new style of life away from the overcrowded central region of the country. DOREEN GUINBERG recently went to see how the first stage is developing. Mike Goldberg took the pictures.

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First run opens Saturday, March 25, 10:10, Tel Aviv, 4.30, 7.15, 9.30 p.m. ZHUKL, Beersheba.

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Fri.	25.5, 2.00 p.m.	THE UPRIGHT WALK — Christian Slater
Sat.	25.5, 7.00 p.m.	THE QUIET MAN — John Ford
	9.30 p.m.	THE BITTER TEARS OF PETRA VON KANT — Rainer Werner Fassbinder
Sun.	27.5, 7.00 p.m.	FLESH AND THE DEVIL — Clarence Brown
	9.30 p.m.	THE TAMING OF THE SHREW — Franco Zeffirelli
Mon.	28.5, 7.00 p.m.	THE BLUE ANGEL — Josef von Sternberg
	9.30 p.m.	UNE FEMME MARINE — Jean Luc Godard
Wed.	30.5, 7.00 p.m.	SUNDAY, BLOODY SUNDAY — John Schlesinger
	9.30 p.m.	ALICE DOESN'T LIVE HERE ANYMORE — Martin Scorsese

See listings: M. Shapiro Auditorium, 12nd Agmon, 37 Rehov Hildel

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TABLE MANNERS
by Alan Ayckbourn

FRIDAY, MARCH 25, 1977

Swiss and expensive

ANYONE STROLLING along the road opposite Herod's Gate in East Jerusalem cannot help but notice the Sinbad Restaurant and the red checked curtains gracing the windows.

The sign at the entrance announces Swiss cuisine and various sample dishes are advertised outside. Once inside, we were confronted by two complete sets of decoration, one rustic, with primitive farming implements, and one seaside, with nets and seashell murals. An added attraction is a large model of the Eiffel Tower, constructed of matches.

The waiter, attired in gold braid, presented us with the "menu gastronomique" from which we ordered. We learned later that a budget menu and an oriental menu were also available.

For the first course, we decided to try the cold salads, displayed on

BILL OF FARE

a trolley. These included pickled beets and cucumbers, grated carrots, marinated eggplant, tuna and potato salad. The eggplant was very good and lemony, the rest rather run of the mill. A few leaves of lettuce scattered about had unfortunately not been washed very well.

My main course consisted of veal chop chasseur according to the menu, but it would seem that the calf had left its mother long before it was butchered. The sauce was rather heavy and bland, with tinned mushrooms and more than a hint of commercial steak sauce.

My companion, on the other hand, had rather better luck. He ordered mutton shops provençal and received rather nice tender lamb chops. The sauce, though it was almost identical in

appearance, was spicier and redolent with garlic. Both dishes were garnished by rice adorned with braised carrots.

For dessert, I decided to try the peach melba which was good, but would have been better if it had peaches instead of the apricots which appeared. My companion's fruit salad with curacao had fresh fruit, but disappointingly little liqueur. The melon ice-cream dishes seem to have been imported especially from a European café supplier.

The Turkish coffee was good. The bill for two, including a bottle of local beer and a soft drink, came to IL213, or far more than such a meal was worth. The Sinbad may be good for homeick tour members, but locals can certainly do better.

As we left, we saw the proprietor digging into a big plate of hummus. HLS

DINING OUT

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Israel Theatres

The Cameri Theatre

MOONCHILDREN
Tomorrow, March 25, 8.30 p.m.
Tel Aviv, Cameri
Saturday at the Cameri
DON JUAN IN HELL
Tomorrow, Saturday, March 25, 11.00 a.m.
EQUUS
Sun., March 27, Mon., April 4
OTHERWISE ENGAGED
Mon., March 28, Tel Aviv

Habima

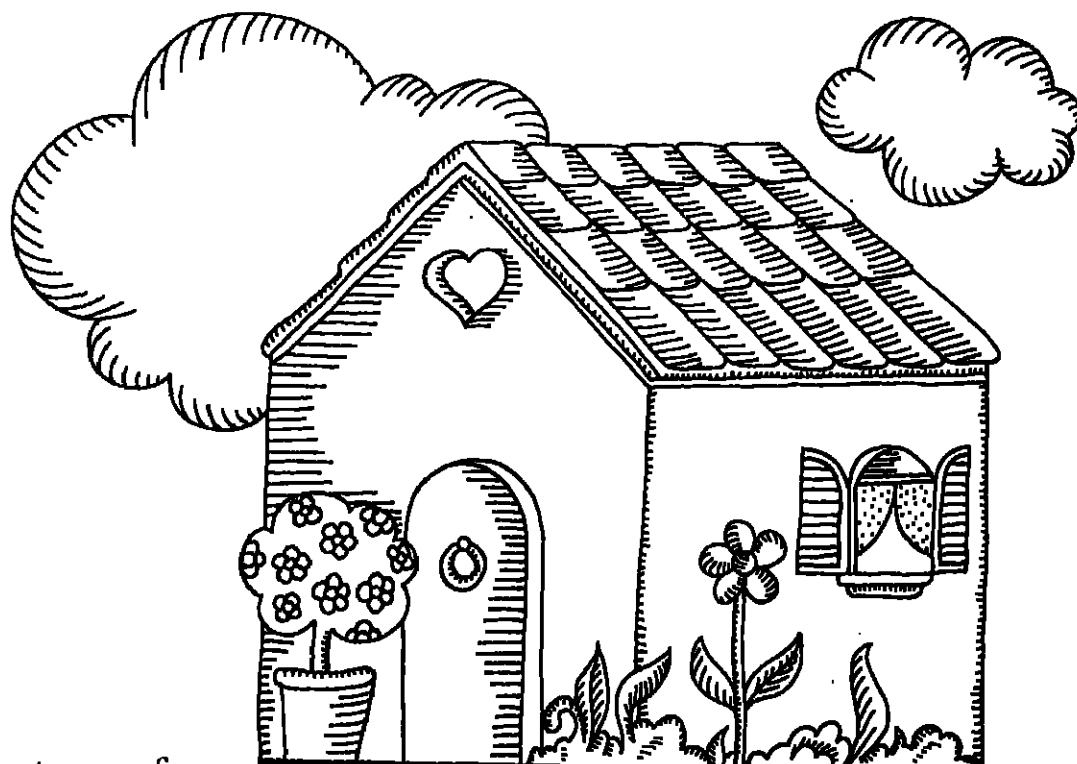
THE ITALIAN STRAW HAT
Tomorrow, Sat., March 26, 8.30 p.m.
First performance:
GROUNDWATER
Sun., March 27, Mon., March 28
Tue., March 29, Wed., March 30
THE TRAVELLING POST
Habimarket, tonight, March 25, 10.00 p.m.
Tomorrow, Sat., March 26, 8.30 p.m.

Beer-Sheva Municipal Theatre

THE MURDER OF PIERROT
Tomorrow, Sat., March 26, Beer-Sheva
THE RETURN
Tomorrow, Sat., March 26, Kiryat Gumea
TWELFTH NIGHT
Sun., March 27, Sat., March 28, Kiryat Yam
THE HOUSE OF
BERNARDA ALBA
Mon., March 28, March 29, Beer-Sheva

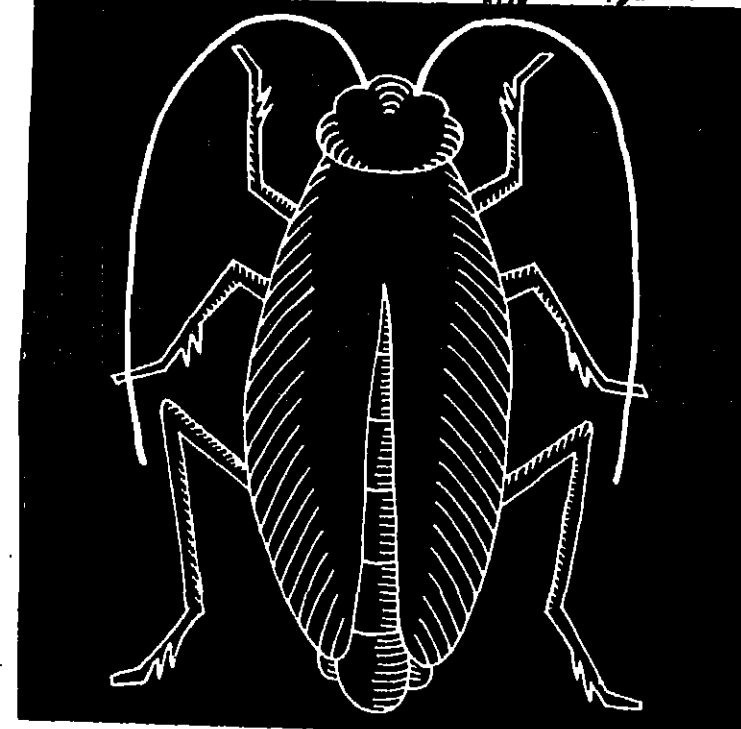
הכרזה מן הארץ

THE JERUSALEM POST MAGAZINE



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THE JERUSALEM POST MAGAZINE

FRIDAY, MARCH 25, 1977

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

POST PULLOUT GUIDE

The Poster



Scene from "The Russians are coming the Russians are coming."

ENTERTAINMENT

Jerusalem

EVENING WITH ARIK LAVIE — Songs and entertainment. (Binyoni Ha'oma, Small Hall, Saturday at 9 p.m.)

EVENING OF JAZZ — Dan Gottfried, piano. Aharon Kaminsky, drums. Victor Foutov, bass. (Fargod Pocket Theatre, 94 Bezael, Wednesday at 8.30 p.m.)

INDIAN CLASSICAL DANCE — (Pargod Pocket Theatre, 94 Bezael, Saturday at 8.30 p.m.)

ISRAELI FOLKLORE — With the Hora dance group. (Khan, opposite Railway Station, Wednesday at 9 p.m.)

JEAN TATLAIN — Singer from France. (Binyoni Ha'oma, Tuesday at 8 p.m.)

MUSICAPE — Singers and musicians from around the world. (Tzavta, 38 King George, Wednesday at 8.45 p.m.)

TZAVTHAPPENING — With Adina Bar-On and audience participation. (Tzavta, 38 King George, Thursday at 9 p.m.)

Tel Aviv

ADAM AND HAVAI — Musical comedy by Yonatan Gefen. (Tzavta, 30 Ibn Gvrol, Tuesday at 8.30 p.m.)

EVENING WITH ARIK LAVIE — (Ohel, Beit Arlosoroff, 6 Bellinson, Wednesday at 8.30 p.m.)

HAGASHAH HAHIVER FESTIVAL — Numerous sketches by the comedy trio. (Ohel, Beit Arlosoroff, 6 Bellinson, Saturday at 8.30 p.m.)

MY COUNTRY, I'VE REDICULED YOU — Musical comedy with Gadi Yagil, written by Dan Almogor, Dani Raviv, Yoel Silberg, Dudu Topaz and Yonatan Gefen. (Beit Ha'hayal, Weizmann and Pinkus, Monday at 8.45 p.m.)

OUR SONGS — Repertoire of modern dance performed by Nurit Cohen and Ehad Krause. (Tzavta, 30 Ibn Gvrol, today at 8)

SONGS AND MELODIES — Composed by Matti Roger. (Tzavta, 30 Ibn Gvrol, tonight at 9; Monday at 8.30 p.m.)

THAT'S ENTERTAINMENT — With Ily Goriitsky, Yona Atari, Nira Rabinovitch and Basay Keshet. (Beit Ha'hayal, Weizmann and Pinkus, Wednesday at 8.30 p.m.)

Haifa

ADAM AND HAVAI — (Shavit Theatre, 3 Hasport, tonight at 9.30)

GOLDEN GATE QUARTET — Spiritual and soul music. (Haifa Auditorium, Tuesday at 8.30 p.m.)

JEAN TATLAIN — (Haifa Auditorium, Sunday at 7 p.m.)

MY COUNTRY, I'VE REDICULED YOU — (Shavit Theatre, 3 Hasport, Saturday at 8.30 p.m.)

VINE, VINE, PRIMAVEERA — Light entertainment in Rumanian. With Terry Gabor, Margarita Paslancu, Cristian Popescu. (Yahav Hall, Solel Boneh Square, Saturday at 8.30 p.m. and 9 p.m.)

Other Towns

EVENING WITH ARIK LAVIE — (Ramat Gan, Orde, tonight at 9.30)

HAGASHAH HAHIVER FESTIVAL — (Holon, tonight at 8.30)

MY COUNTRY, I'VE REDICULED YOU — (Givatayim, Hader, tonight at 8.30 and 10.30; Ramana, Wednesday at 8 p.m.)

THAT'S ENTERTAINMENT — (Kiryat Bialik, Savoyon, tonight at 8.30; Kiryat Beit Ha'am, Saturday at 9 p.m.; Kiryat Beit Ha'am, Sunday at 9 p.m.; Kiryat Hatachi, Community Centre, Monday at 8.30 p.m.)

THEATRE

All programmes are in Hebrew unless otherwise stated.

Jerusalem

ALL MY SONS — Arthur Miller's play about World War II profiteers, produced by the Cameri Theatre. (Jerusalem Theatre, Sunday and Monday)

BEHIND THE MASK — Marionette theatre for adults. "Billy Doll" by Dennis Blik. "The Meeting" by Zvi Halperin. (Tzavta, 38 King George, tonight at 8.30)

THE EMIGRANTS — A bitter, searing story of two emigrants from a communist country, a peasant who left to make money and an intellectual who escaped to write a book on freedom but lost the urge. (Khan, opposite Railway Station, Saturday at 8.30 p.m.)

THE FALL — Albert Camus' play translated and directed by Nika Nini. Produced by Te'atron. (Pargod Pocket Theatre, 94 Bezael, Thursday at 8.30 p.m.)

FANSHAN — Joint Cameri and Khan production based on the book by William Hinton which attempts to trace the roots of the Chinese revolution. Directed by Hanan Snir. (Khan, opposite Railway Station, Tuesday)

AN ISRAELI IN AMERICA — Satirical comedy written by Elie Sagie about an Israeli seeking his fortune in America, with Ya'acov Bodo, Oshik Levi, Rachel Dayan, Shmuel Kaidaron, Marina Roset and Avi Hofman. Produced by the Lila Theatre. (Binyoni Ha'oma, Saturday at 8.30 p.m.)

FLAFF: SOUVENIRS FROM A FAMILY ALBUM — The Khan's new production directed by Hillel Ne'eman is a tribute to the late actor Nephthali Yavin who wrote the script. Social satire with tragicomic elements. (Khan, opposite Railway Station, Thursday at 8.30 p.m.)

SERVANT OF TWO MASTERS — Commedia Dell'Arte by Goldoni; produced by the Khan Theatre. (Khan, opposite Railway Station, Monday at 8.30 p.m.)

Tel Aviv

ALL MY SONS — (Cameri, 101 Dizengoff, Thursday)

DEEP WATER — New Habimah production by Hillel Mitlepinski. Directed by Amri Nitzan. (Habimah's Small Hall, Sunday through Thursday)

THE EMIGRANTS — (Tzavta, 30 Ibn Gvrol, Sunday at 8.30 p.m.)

EQUUS — Peter Shaffer's famous play about the boy who gouged out the eyes of five horses, here after fabulous success on all over the world. The staging by British director Peter James falls to generate the passion without which the play has little meaning. (Cameri, 101 Dizengoff, Sunday at 8.30 p.m.)

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AN ISRAELI IN AMERICA — (Cameri, 101 Dizengoff, Tuesday and Thursday at 8.30 p.m.)

THE ITALIAN STRAW HAT — A hilarious, non-musical French farce moving at dizzying speed, with dazzling set and costumes, guaranteed to keep everyone in stitches. A Habimah Theatre production. (Habimah's Large Hall, Saturday at 8.30 p.m.)

KRIZA — The word means running amuck and the play is about the lives and problems of Israeli of Oriental origin. Produced by the Haifa Theatre. (Cameri, 101 Dizengoff, Tuesday and Wednesday)

MOONCHILDREN — A group of American students in the Sixties, approaching the end of their course, wonder what the next stage in their lives will be. A Cameri Theatre production. (Cameri, 101 Dizengoff, Saturday)

THE NIGHT OF THE TWENTIETH — A Haifa Theatre production about the origins of the Haskalah. Tense drama, beautifully staged by Nola Chilton. (Tzavta, 30 Ibn Gvrol, Saturday at 8 p.m. and 10 p.m.)

OTHERWISE ENGAGED — A clever, sophisticated but essentially empty comedy, by Simon Gray, about a man who wants to spend the afternoon listening to music, but is beset by other people's problems. (Cameri, 101 Dizengoff, Monday)

POPPER — Hanoch Levin's play has all the same characters and situations as his previous ones, but in a new setting. The exponent of the tragic absurdity of life here seems to be playing a joke on himself. Produced by the Haifa Theatre. (Tzavta, 30 Ibn Gvrol, tonight at midnight)

SERVANT OF TWO MASTERS — (Nahmani Hall, 4 Nahmani, Saturday)

THE SEVENTH SEAL — Written by Ingmar Bergman. Translated by Nirna and directed by Shira Factor. Performed by the Alternativa Group. (Tzavta, 30 Ibn Gvrol, Thursday at 10 p.m.)

TABLE MANNERS — By Alan Ayckbourn. Read by the ZOA House Drama Circle. (ZOA House, 1 Daniel Frish, Monday at 8.30 p.m.)

TEMPORARY WEDDING — Comedy by the Lila Theatre, with Gaby Aronson and Betza Sarak. (Beit Ha'hayal, Weizmann and Pinkus, Sunday at 8.30 p.m.; Ohel, Beit Arlosoroff, 6 Bellinson, Tuesday at 8.30 p.m.)

WALL-TO-WALL LAUGHTER — The Time Theatre's musical satire on Israeli society. (Beit Ha'hayal, Weizmann and Pinkus, Saturday at 8.15 p.m.)

Haifa

BORN YESTERDAY — The Haifa Theatre's revival of the thirty-year-old Broadway comedy under Nola Chilton's direction shows how quickly comedies of this sort age, but the show is still amusing, with a great deal of pace and a remarkable performance by Gila Muntz as the dumb broad who sees the light. (Haifa Municipal Theatre, 10 Pevsar, Saturday and Monday at 8.30 p.m.)

EQUUS — (Haifa Auditorium, Wednesday at 8.30 p.m.)

TRIO LUDOVIC DE SAN — Works by De Lalande, Couperin, Handel, Pergolesi, Monteverdi. Presented by the Consul-General of Belgium and the Israel-Belgium Friendship Association. (Beit Belgia, Hebrew University, Givat Ram, Monday)

JERUSALEM SYMPHONY ORCHESTRA — Avi Ostrovsky conducting, with Pinna Salzman, piano. Works by Fartos, Chopin, Shostakovich. White Series, No. 8. (Jerusalem Theatre, Tuesday)

Tel Aviv

ISRAELI PHILHARMONIC ORCHESTRA — Elyahu Inbal conducting, with Yefim Bronfman, piano. Subscription Concert No. 8, Series 8. Works by Beethoven, Liszt, Shostakovich. (Mann Auditorium, Saturday)

MUSIO SPECTRUM — Boris Berman directing works by Messiaen, C.P.E. Bach, Brahms, with Stolle Richmond, Lydia Mordkovich, Michael Haran, Uri Shoham, Elyahu Thorne, Richard Lesser, Mordkhai Tschiman. (Tel Aviv Museum, Saturday)

ISRAELI CHAMBER ENSEMBLE — Details as for Jerusalem. (Tel Aviv Museum, Sunday)

CONTEASTE — With Emily Brodsky, Uri Shoham, Menahem Brur, Zvi Harel, Alexander Volkov. Works by Weber, Rossini, Martini, Ravel. (Khan, opposite Railway Station, Sunday)

JAPANESE MUSIC — With Kazuo Nomi, classical dance, Cilia Grossman, soprano, Wendy Bielek, flute, Sarah Puzon-Heyman, piano, Avraham Melamed, violin, Zvi Harel, cello. Works by Iino, Hiroko, Kaburagi, Fukushima, Noda; film "Introduction to Traditional Japanese Music." Produced by Karen, Monday, Special United Years' bus from office near King David Hotel at 7.30 p.m., from Kings Hotel at 7.45 p.m., from Mount Herzl at 8 p.m. Return trip assured

HODA LIVENSON — Piano recital, works by Haydn, Prokofiev, Orgad, Schumann. (Tel Aviv Museum, Tuesday)

BERNSTEIN FESTIVAL — Concert No. 1, Israel Philharmonic Orchestra, Luciana Foss conducting, with Ruth Menas, piano. Two Meditations from "Mass"; Symphony No. 2, "The Age of Anxiety"; Suite from "On the Waterfront." (Minn Auditorium, Tuesday)

TWIO LUDOVIC DE SAN — Baroque Music by Handel, Couperin, Handel, Pergolesi, Monteverdi. (Targ Hall at the Music Academy, Tel Aviv University, Tuesday)

AN ISRAELI IN AMERICA — (Cameri, 101 Dizengoff, Tuesday and Thursday at 8.30 p.m.)

LOVE — By Shalom Aleichem. With Gideon Alon. (Lila Theatre, Beit Rothchild, 142 St. Hannah, tonight at 9.45 and 11.30)

OTHERWISE ENGAGED — (Haifa Municipal Theatre, 30 Pevsar, Tuesday, Wednesday and Thursday at 8.30 p.m.)

Other Towns

THE HOUSE OF BERNARDA ALBA — Beersheba Theatre's production of Lorca's stark drama about five noble virgins shut up in the home of their mother, in an impressive production by newcomer Yoram Falk. Beersheba, Beit Ha'am, Monday, Tuesday and Wednesday

AN ISRAELI IN AMERICA — (Rohovot, Beit Ha'am, Sunday at 8.30 p.m.; Kiryat Ono, Oron, Monday at 8.30 p.m.)

KRIZA — (Gedra, Sunday; Ashdod, Monday)

THE MURDER OF PIERROT — The Cameri's play based on the 17th century Italian comedy. Explores the relationships between teacher and pupils. Directed by Yoram Falk. (Beersheba, Beit Ha'am, Saturday)

NIGHT OF THE TWENTIETH — (Holon, Yad Le'anumim, tonight at 8.30 and 10.30)

FLAFF: SOUVENIRS FROM A FAMILY ALBUM — (Ashdod, Ashdod Hall, tonight at 8.30; Kiryat Haim, Beit Nagler, Saturday at 9 p.m.)

THE RETURN — Directed by Tom Levy and produced by the Beersheba Theatre. About a couple's reflection on their son who died in the Yom Kippur War. (Kiryat Shmona, Saturday)

SERVANT OF TWO MASTERS — (Beersheba, Beit Ha'am, Sunday; Nazareth, Beit Ha'am, Sunday)

TEMPORARY WEDDING — (Holon, Ar-Ram, tonight at 8.30; Kiryat Sprink, Nof, Saturday at 8 p.m.; Lod, Orly, Thursday at 8.30 p.m.)

TWELFTH NIGHT — Shakespeare's frolic play with a large all-male cast, produced by the Beersheba Theatre. (Safed, Sunday; Kiryat Yam, Monday; Kiryat Bialik, Tuesday; Gan Shmuel, Wednesday; Mitzpe Ramon, Thursday)

WALL-TO-WALL LAUGHTER — (Kfar Sava, Amal, tonight at 9.30)

WHO'S AFRAID OF VIRGINIA WOOLF — A revival of Edward Albee's play about a married couple united by mutual hatred, presented by the Habimah Theatre. Though the edges of the famous dialogue are slightly blunted, the play retains its life and the climactic scenes carry terrific impact. Fine acting under the direction of My Kalus. (Dimona, Sunday; Ayelet Hashahar, Wednesday)

ISRAELI PHILHARMONIC ORCHESTRA — Elyahu Inbal conducting, with Uri Wiesel, cello. Subscription Concert No. 8, Series 8. (Mann Auditorium, Wednesday)

BERNSTEIN FESTIVAL — Chamber Music. Songs, Piano Pieces, Sonatas, Choral works, etc. (Rocant Auditorium, Tel Aviv Museum, Thursday)

Haifa

WALTER HAUPTZIG — Only piano recital with works by Beethoven: "Waldstein"; Schubert: "Wanderer"; "Fantasy"; Brahms: Sonata in F Minor, Opus 8. For the Haifa Chamber Music Society. (Beit Harofeh, 2 Wingate, Saturday)

YOUTH SYMPHONY ORCHESTRA — "The Soloists and The Orchestra." Eliezer Hahit, conductor; Gideon Shemer, narrator; Ariela Bekhivonky, trumpet; Yigal Cohen, clarinet; Gargori Blikvi, French horn. Works by Mozart, Stamitz, Rossini, Prokofiev. (Haifa Auditorium, Saturday)

HAIFA CHAMBER MUSIC SOCIETY — Walter Hauptzig, piano, plays sonata by Brahms, Beethoven, Schubert. (Beit Harofeh, 2 Wingate, Saturday)

ISRAELI CHAMBER ENSEMBLE — Subscription Concert No. 8, Luciana Foss, conductor, Heinz Holliger, oboe. (Haifa Auditorium, Thursday)

Other Towns

BERNSTEIN FESTIVAL — The Indiana University Chamber Opera Theatre "Trouble in Tahiti." Selections from "On the Town," "Wonderful Town," "West Side Story," "Mass." (Ein Hashofel, Tuesday; Kfar Sava, Holchi Hatarbut, Wednesday)

(Continued on page 9)

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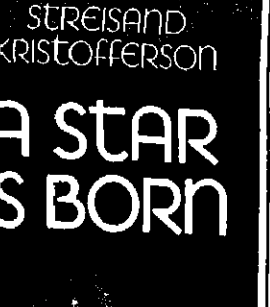
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STORY

A SHORT WHILE ago, with spring in the air, Max, our thoroughbred mongrel bitch, pretending to be a midget Schnauzer, suddenly began showing an unnatural interest in dogs. From time to time she jumps up on the window-sill wagging her tail frantically and sounding short barks of double entendre. I look out and lo and behold, all the dogs of the neighbourhood have assembled, and they are looking in. Zulu, the giant German shepherd who lives down the street, actually invaded our porch and tried to force the shutters.

Dragomir, Zulu's Croat trainer, solved the mystery. "What for you so excited?" he said to my wife. "Ze bitch is heated."

"What?" the wife asked. "What do you mean, heated?" "Koochi-moochi," Dragomir informed her. "She wants couplet."

He meant, of course, "copulate." It seems that summer heat brings on another kind of heat as well, and Max was heeding nature's signals, to put it mildly. Even the children realized that our dog was going through a crisis. "Dad," my son Amir asked me, "why is Max dying to go out to those dogs?"

"Son," Dad answered, "they want to play with her."

"Really?" Amir said. "I thought they wanted to have intercourse."

Actually he used a shorter word, but still, one shouldn't employ such language in an esteemed newspaper, even with the facts of life right on one's doorstep, so to say.

Before long the admirers in front of our house got so numerous that it was impossible to go out unless armed with a broom, and the dogs started vaulting the fence of our garden and milling below Max's window. We fought the lovelorn hordes, shot jets of water at them and stretched barbed wire across the garden gate, which the lovers chewed up in a matter of minutes.

Once I even tossed some rocks at Zulu and he tossed them right back. And Max, that lost soul, draped herself about the window like a showcase dummy bursting with libido.

"Dad," said Amir, "how about letting her have a go?"

DOG DAYS



"No," I told him, "there are enough dogs in the world as it is."

"But she's dying to go out to them and..."

He used the word again. "No," I answered stubbornly, "she ought to consider herself married. No extramarital larks, if you please."

But by now the passions were aflame. The dogs outside set up an all-male choir and started fighting among themselves in catch-as-catch-can style, while Max waved to them from the window. The situation was getting out of hand. Our silly little darling neither ate nor slept, but only dreamt about her boy-friends all day. Her tail turned into a metronome, and all of her ached for a chance to be fruitful and multiply.

My wife's opinion of her was short and to the point: "Tart!"

OBVIOUSLY the cause of all this erotic ferment was that Max was too beautiful. She was a real smasher, what with her soft liquid eyes and snow-white fur. We decided, therefore, to rescue the poor thing from the clutches of other lust and reduce her sex appeal by shearing off her mane, something we ought to have done

Ephraim Kishon

long ago in this heat. We got in touch at once with the company providing this service, and next day two specialists came, beat a path through the all-male choir and took Max away for a haircut. Max fought like a mini-lioness, till at last, outnumbered and outwitted, she was dragged townwards, accompanied by the desperate protest barking of her myriad admirers, who raced the van as far as the outskirts of Tel Aviv.

We were left at home with our conscience. "What else could I have done?" I sighed rolling my eyes heavenwards. "She's still a minor, after all."

Our Max never returned from the hairdresser. Two completely exhausted specialists came back next day with an outsize pink mouse, then went away again. So help me, I'd never have believed Max was so small inside! With her hair gone, she had turned into a fashion model whose most prominent features are her bones.

Amir suggested we rename her Twiggy. A very cruel joke, I must

say. She herself, our pink mouse, almost died with shame at her curtailed looks and wouldn't talk to us, only gazed out reproachfully through the cold window panes.

Then the unthinkable happened. The iron gate of our garden of sin was torn off its hinges by the onrush of the new legions. Mad dogs leapt at our window panes day and night. If heretofore all the dogs of the neighbourhood had besieged our Max, now every single dog in the world was trying frantically to get at her. I remember seeing a couple of Eskimo dogs who'd come straight from the North Pole to koochi-moochi it with Twiggy.

It turned out that hairless, Max was even more sexy. We had committed a fatal blunder: now she was stark naked. And exposed in a show window. We had turned our house into a pornshop.

When one of the admirers, a bulldozer son-of-a-bitch, tore off the door handle with one blow, we quickly called the police before the dogs could cut the telephone lines. We meant to ask them to come and arrest the rowdies, but the line was busy. The ring of besiegers drew ever closer, for the sex problem is an acute one.

Amir proposed we set the bushes in the garden on fire and retreat with Twiggy to the nearest post office branch under cover of the flames, the way they do in the Tarzan movies when the aborigines attack. Meanwhile, however, Zulu had jumped down from the roof and burst into the kitchen, a clear threat in blue eyes: "First I'll rape Twiggy, then I'll finish off Spectacles."

I engaged him in a desperate duel, with my family's honour at stake, while Max ran in circles around us, obviously rooting for Zulu. The wild barking reached a new climax. My little family dog in behind the upturned furniture while outside the dogs rushed about, firing in our direction.

"Come," the wife panted, her face a deadly white, "give them Max..."

"Never," I panted back. "I never surrender to blackmail!"

AND THEN — the pen still trembles in my hand as I write — just when our ammunition had run out and everything seemed lost, the barking stopped outside and the platoons of dogs were gone as suddenly as they had appeared. Cautiously, I put my head out and strained my ears for the trumpets of the relieving cavalry, which as a rule arrives the last moment to save the settlers from the scalping knife, but there was no sign of an organized rescue. It must have been an ordinary miracle or something.

Next day, Dragomir the trainer told us what had happened. "I know," he said, "at noon a heat broke all over town. Finished."

By now everything has returned to drab commonplace. Twiggy the mouse has reverted to a snow-white doggie interested only in men. She doesn't waste a glance on the neighbourhood dogs, and they reciprocate.

The other day I saw that miserable Zulu passing her in the street: he ignored her completely. Max just didn't exist for him. Yet it seems that he is the sire of the little Schnauzers we are expecting out of wedlock, to judge by all the physiological signs. By the way, who said that dog is man's best friend? He's his alter ego. □

Translated by Miriam Arad. By arrangement with "Ma'ariv"

Best for a few



CALEB'S COLUMN / N. David Gross

"THAT ACTION is best which procures the greatest happiness for the greatest numbers," Francis Hutcheson, the moral philosopher, wrote in Dublin in 1720 or thereabouts. In Israel in 1977 and hereabouts, who takes him seriously?

The Minister of — has three metres of kerbside space reserved for his private use immediately facing the front door of his ministry. No mortal having business with one of his minions dare trespass on this space. He must park his car where best he may and approach the sanctum on foot. As W.S. Gilbert wrote of another luxuriating holder of office: A personage of noble rank and title / A dignified and potent officer / Whose functions are particularly vital / Defer, defer / To the Lord High Executioner!

Heaven forbid that the minister himself should have to walk along a public thoroughfare to get to and from his car! He might catch a glimpse of what is going on around him, or even come face to face with one or two ordinary people.

Things have been looking up in Mahane Yehuda market in the past few years and almost every stall-holder there has his own car. Should he leave it at home to gather dust? No, he must bring it to the market and park it right next to his stall where he can admire it all day long. Customers? Those who have cars can look after themselves and if this makes it inconvenient for many, like my lazy self, to shop at Mahane Yehuda, then let them buy elsewhere. What old-fashioned nonsense is this, about the customer always being right?

Hadasah Medical Centre out in the country beyond Elin Kerem has dunams of parking space, rationally doled out. The professors and senior clerks may park right up to the main entrance. Lower doctors and lesser clerks some dozens of metres away. The sick and those who wish to visit the sick are, as is most proper, confined to the outer reaches. After all, for whom does a medical centre exist, if not for those who run it? Surely not for those troublesome patients.

Thus Cabinet ministers, barrow boys and hospital administrators have this in common, that they seem to care more for themselves than for you and me. And so it is with another group — schoolteachers.

ALL THIS COMING week, my younger children are going to be under my feet and, worse still, under their mother's, while we strive to ready the house for Pessah. The teachers of this nation have decided that their own spring-cleaning is more important than yours and mine, even though we are the majority. What is more, they act as though they believe that putting their own house in order (if only they would do it as well figuratively as literally) is more important than doing their job of instructing their wards in the involved ritual specifications of the Pessah festival, the fascinating seder liturgy with its parables and history, its meaning and its songs.

It can hardly be denied that the Festival of Freedom, the anniversary of the national and religious awakening of the Jewish people, the celebration of the springtime of the human spirit, should have more attention in our schools than the Shushan saga which enjoys such overwhelming attention. But the mentors of Israel drop this task before it is properly begun in order to see to their own dusting and scalding.

Their need is no greater than the much larger number of other working mothers who somehow find the time after their working hours for their domestic duties. These should not be burdened with the added responsibility of catering to the needs of their children loosed from school and kindergarten at the very busiest time of the year.

Oh yes, it's hard teaching children, particularly in this undisciplined nation, and teachers fully deserve — or at least need — their holidays. But these should be fixed rationally, to make the greatest number happy, not the teaching minority.

It is so silly having two full months in the middle of summer with long, boring stretches between the summer camps and then getting back to school only to have a full month disrupted by the High Festivals and Succot. If Rosh Hashana falls on a Tuesday, then an entire week of schooling is lost. The whole of Tishre (September — October) should be a school holiday, with the preceding month of Elul spent in learning about them. But then teachers would lose the extra days off and that would never do. After all, the school system exists for the teachers.

Coexisting with the PLO

A CITIZEN'S DIARY

Aharon Megged

moderate, my immediate reply must be: Of course! Absolutely! Why not nibble at me bit by bit like a salami? I'm willing to agree to that. I even quiver (perhaps with pleasure) at the thought.

In the interview you show true Middle-Eastern munificence as well as infinite moderation. When asked by Mr. Schmidt if you would consider going to Geneva, you replied immediately and without the slightest hesitation: "We are insisting on a separate delegation. And to attend at the outset of the Geneva Conference, and then to participate in all of its works."

This means that you are actually prepared to sit at the same table with me. This is quite a noble gesture from one who for years would turn his head at the sight of me, or leave the room when I came in, or refuse to acknowledge even with a mere nod, the greeting of a petit bourgeois like myself.

Your magnanimous declaration also reflects simple logic: we finally have a basis for negotiations.

The subject is quite clear: the steps by which the master plan is to be executed. Now we can sit peacefully at the discussion table and determine the end from which you will begin to devour me. As the diplomat say, I am ready to listen to constructive ideas and to negotiate without prior conditions. I can tell you right now that I am not inflexible.

Since it is quite clear that it is no longer your intention to swallow me up all at once, and I sincerely appreciate this concession on your part, it no longer really matters where you actually begin. You certainly won't hear a moderate like me say "over my dead body." Perhaps you want the first stage to include my left leg and right arm and the second my right leg and left arm? I only ask, dear sir, that you be good enough not to begin with my head. Please.

I REALIZE that this might be interpreted as the kind of "prior condition" that antagonizes you and even jeopardizes the negotiations to the point of your getting up and refusing to sit with me. I only want to show you that I really wouldn't be in your best interest. If you begin with my head, how would I be able to discuss the other stages of your master plan with you? That astute salami suggestion of yours would lose all headway.

I am aware of the fact that I am asking you to make considerable concessions in my behalf: first, you must agree to sit with me; second, you must be willing to destroy me in three separate stages and not in one single coup. Now I have the nerve to ask you not to take my head first. What could I possibly give you in return? The truth is that I am disturbed by the fact that these negotiations are a matter of *quid pro quo* or tit for tat. What could I possibly concede to you?

I'll have to force myself not to whine, whimper, or grumble, and

I'll show the utmost restraint during each and every one of the stages of your master plan. I am even prepared to admit that mine is a minor concession compared to yours.

I beg you not to be contemptuous of me. We both are very well acquainted with stiff-necked people who aren't even willing to yield the smallest bloody thing. They absolutely refuse to be destroyed — in one large gulp or bit by bit. They won't relinquish anything from the soles of their feet to the top of their heads, neither from the right nor from the left. We are all aware of that obstinate "over my dead body" contingent whose brutality is so difficult to comprehend.

You can see that I am very different. So let us arrange a time and place. Shall we say Geneva, this Thursday at 6 a.m.? I am anxious to begin as soon as humanly possible, to "get it all over with" as they say. But please, without your gun-belt this time. Let it be a true peace meeting. □

Yours (in the full sense of the word) Aharon Megged

Translated by Yehiel Tobolsky. By arrangement with "Davar."

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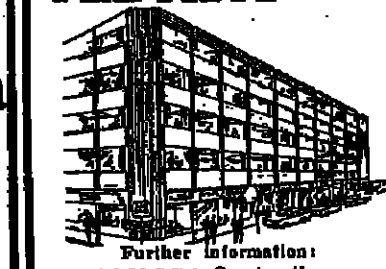
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מכרז מן הארץ

Right and wrong

THE CONSCIENCE. A Structural Theory by M. Kroy. New York, Toronto, John Wiley & Sons; Jerusalem, Israel Universities Press. 215 pp. & references & index. No price stated.

Rachel Chazan

I REMEMBER a snatch of conversation overheard at a party, an American lady saying in a tone of surprise: "Do you mean to say that the human brain is not a machine?"

This sums up the intellectual climate in which we live: If you uphold the existence of mind, you will be branded as sentimental and unscientific. This leaves no basis for any concept of conscience. The behaviourists reduce it to a mechanism for avoiding punishment. Even when no punishment is imminent, the organism is conditioned to behave as if it were.

This is of more than theoretical import, for if we believe that morality is no more than the way a society conditions its citizens to behave, then moral values have no autonomous existence. Since values are not deemed to be worthy of rational thought, it is not surprising that we become victims of confused assumptions, such as "Economic growth makes for happiness," and "Progress is an end in itself." Ethics has given way to cynicism — If it prevails, it must be right.

Therefore I consider it a cause for celebration when someone sets himself the task of re-examining the conscience, as Prof. Kroy of Tel Aviv University has done. In this short but concentrated book, he builds a concept of the conscience as he sees it, and shows it to be tenable in the light of modern philosophy.

IN THE FIRST PART of the book, Kroy shows (pace Gilbert Ryle) that mind has a real existence, and that abstract entities exist (he bases himself on Karl Popper and Noam Chomsky). He asks us to think of sentences: they are not identical with utterances, nor with printed sentences, but exist in the abstract. Kroy shows that the mind cannot be reduced to a computer, nor can the conscience be reduced to a mechanism for avoiding punishment.

In the central part of the book, Prof. Kroy describes his concept of the conscience. He meticulously formulates it in logical language, which is necessary for future computer research. He also explains himself in ordinary language. His view of the conscience is based on Kant's Categorical Imperative, which implies never treating human beings as a means to an end, but always as an end in themselves. Another version is the principle of putting oneself in the place of the other — reminiscent of Hillel's *Tora explained on one foot*. Kroy calls this the principle of permutability, and, as we shall see, he manipulates it somewhat.

In the final section of the book, Kroy discusses moral arguments, moral emotions, moral development and pathology. He argues the power of his theory to explain these, which is corroborated. He also proposes to show how a faculty like the conscience, which does not serve self-interest, nevertheless survived the evolutionary process.

PROF. KROY'S moral arguments are about dilemmas, such as what to do in a cinema fire. As a culminating example he brings a paradox, the "prisoners' dilemma": Two persons are arrested for armed robbery and placed in separate cells. Each is told that if he confesses and the other does not, he will get 20 years. If both confess, each will get 15 years. If neither confesses, each will get just one year.

Each is expected to argue: "The other might confess, or he might not. In either case, I am better off if I confess." (Drawing a diagram helps one to see this.) Consequently, both confess and get 15 years.

Had neither confessed, they would of course have got one year only.

By a long and complex process, Prof. Kroy argues that if they had applied "permutability," they would have realized it was advantageous to confess.

What he is saying is that by applying his concept of conscience, not only the joint interest but also self-interest would have been served. This must be criticized on several grounds.

Firstly, a paradox of reasoning must be resolved by reasoning. The fallacy surely lies in the



Detail from Holman Hunt's "The Awakening Conscience." A Victorian depiction of a fallen woman's remorse.

moral issue and another.

Certainly, the above argument would explain the evolutionary survival of conscience as an instrument for the preservation of society. "One's conscience seems to represent the interests of society within oneself."

This is true, but it is not the whole truth. Since even an open society is never perfect, there may be points of conscience in conflict with the tenets of one's society. In fact, one characteristic of the open society is the right it gives its citizens to criticize it; by definition, it is improvable and therefore imperfect.

However, one must agree with the author that it is the conscience which makes the open society possible. The closed society relies on punishment and fear of punishment.

IT SEEMS THAT Prof. Kroy is holding two irreconcilable views of the conscience: the conscience as an instrument of social survival, and the Kantian conscience.

In the appendix, he attempts to resolve this. He describes his optimal value system, based on the ideas of Ayn Rand, in which self-interest does not conflict with altruism because it is a morality of non-dependence. I need no help, therefore I need not help others.

I find this untenable. It presupposes a morally perfect society. If my neighbour, through some contingency, requires help, it will not do to say, "He should have been more provident," or "Society should not have let this happen." My conscience would surely bid me help him.

This very basic criticism does not apply to Prof. Kroy's discussion of moral emotions and moral development; the problem here is that he oversimplifies. He talks of guilt and remorse. Guilt, he shows, is realization that one has acted wrongly, and is often aroused by a kind of psychodrama request to imagine the roles reversed — permutability; it leads to acting right.

Remorse, he implies, is different in that it applies to something not recognized as an individual. His characteristic example is a woman who has an abortion, hears propaganda representing the foetus as a person, and feels remorse.

Surely remorse involves regret for an action which was not morally wrong? If I persuade a friend to come on holiday, and this leads to his injury in an accident, I would feel remorse. Moreover, one can speak of remorse associated with

guilt, which leads to an urge to make reparation. Guilt alone does not necessarily do this. It may be unbearable and lead to irrational action, such as flight from the consequences.

PROF. KROY tends to oversimplify when purporting to explain Freudian concepts by his theory. Wishes, for him, are always connected with the Id, and the conscience is identical with the Superego. But wishes need have no connection with physiological needs. The wish to understand, the wish to express oneself, or the wish to be loved, are obvious examples. Nor is the conscience identical with the Superego; even psychoanalysts do not thus dispose of the conscience.

Charles Rycroft, in his *Critical Dictionary of Psychoanalysis*, defines it as "a person's system of moral values" which "should not be confused with the Superego." For instance, if one were driving an urgent case to hospital at three o'clock in the morning along an empty road and stopped at a red traffic light, it would be because one's Superego dictated it, not one's conscience.

The explanation of sadism and masochism is a gross oversimplification. Because sadism and masochism often go together, this means that for the sadist pain is a positive value. This explains why he feels no guilt. But this is talking of sadists and masochists as if they were free agents rationally pursuing some conscious goal of salvation through pain, which is far from the truth. Prof. Kroy is good on moral development according to Piaget, showing how children go through a stage when doing right is rooted in authority. Later, this becomes based on a feeling of "social contract," which resembles Kroy's own concept of conscience.

Development according to Freud is less successfully explained: the Oedipus complex is reduced to a problem of social mobility — wishing to move into the place of father, impossible because the family is a closed society. Now, whatever one may think of the Oedipus complex, common sense makes it hard to accept that the son really wishes to exchange social roles with the father.

All this seems a lot of criticism. But the very fact that there is a lot to argue about indicates the originality and dimensions of Prof. Kroy's thesis. It is a formidable beginning. □

Military matters

MANY PEOPLE whose experience of battlefields is restricted to the movies, are fascinated by the accoutrements and weapons of war. And, assuming that it is at all possible to divorce these objects from the evil purposes for which they were designed, one can easily find something aesthetically pleasing in the shape of a Hurricane fighter plane, the ponderous grace of a battle cruiser, or the gay splendour of a Hussar uniform. Currently available in local bookstores is a large selection of publications on military matters.

THE ENCYCLOPAEDIA OF AIR WARFARE by Chant, Humble, Davis, Macintyre and Gunston. London, Spring Books. 266 pp. IL75.

THIS BOOK comes from the same publisher as the last one, and with it provides as much information as the amateur aircraft buff is likely to need to have on the subject.

The authors begin their history of aerial warfare with the first awkward attempts of Italian Captain Piazza, flying a Blériot, to lob a couple of bombs by hand on Turkish positions in Tripoli during the Italo-Turkish War 65 years ago.

Since then, during the span of one man's lifetime, the game has progressed in deadly earnest, culminating in the 100,000 who died after two atom bombs were dropped by U.S. Superfortresses over Nagasaki and Hiroshima in 1945. Today, the destructive potential of the air forces of the two Superpowers is so awesome that a "balance of terror" has been achieved.

However, as has already been observed, some war planes are in themselves things of beauty; con-

the German Me 109, which served in Israel's first fighter squadron. *Combat Aircraft* is guaranteed to give many hours of pleasant dabbling to lovers of planes from the Camel to the Kfir.

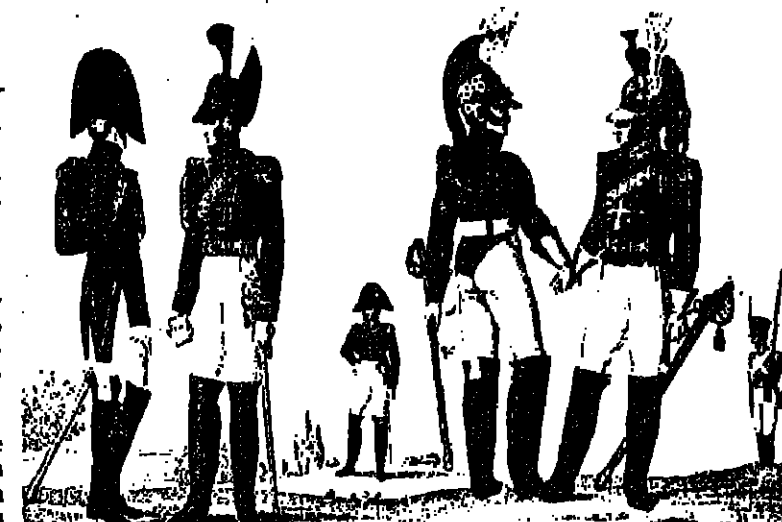
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Gorgeously-attired French officers of the Bourbon Restoration, 1814-18.

sidering also the bravery of the men who fly the machines, there is much here to stir the blood. The book, for instance, relates how a Japanese pilot flew his plane into a torpedo that was about to strike his aircraft carrier.

A chapter on "Wars of survival — the Middle East" tells of Israel's use of air power as an active means of defence.

THE ENCYCLOPAEDIA OF SEA WARFARE by Warner, Bennet, Macintyre, Uhlig, Wettern and Preston. London, Spring Books. 260 pp. IL75.

THE HISTORY of warfare at sea, has proceeded at a more sedate pace than in the air. None the less, two revolutionary developments sharply affected this field of

human endeavour. Just over 100 years ago, two ironclads battled out an inconclusive draw during the American Civil War. From this came the huge gunned and armoured capital ships, now obsolete with the rise of air power and the growth of small, fast missile boats that pack the punch of a battleship.

All the significant naval incidents since the first ironclad clash are recounted in this companion volume to *Air Warfare*. It is also finely illustrated with action photographs and over 50 detailed drawings of history-making warships.

A chapter on Soviet naval strategy as an adjunct to world Communist aspirations gives this history an up-to-the-minute relevance.

MILITARY UNIFORMS by J.B.R. Nicholson. Orbis Books. London, 64 pp. IL23.90.

LT.-COL. NICHOLSON'S slim monograph on uniforms from 1799 to 1914 throws a colourful sidelight on the drab business of getting killed on the battlefield.

Most of the gay portraits who grace these pages obviously spent more time at their tailors than in practising sabre cuts. However, the machinegun and the mud of World War I trenches put an end to all that, and the staid business of modern soldiering is reflected in its unglamorous uniforms.

WEAPONS OF THE ANCIENT WORLD by Rivka Gonen, London, Cassel, 96 pp. IL25.

BECAUSE THE WEAPONS of the ancient world are so puny in comparison with our modern marvels, it is much easier to divorce them from function and to see beauty in a fine sword or spear.

Some of the objects illustrated here are obviously works of art — the gold dagger of Tut-an-kh-amun, King of Egypt, and the electrum (a natural alloy of gold and silver) helmet of Mea-kalam-dug, Prince of the Sumerian city of Ur. Much of the information we have about ancient weapons comes from art objects such as Greek vases.

This is an absorbing account of how weapons of war developed from crude objects of stone and bone to the sophisticated war chariots of Assyria and Egypt. □

Gregor

Living it up

GEORGE WASHINGTON'S EXPENSE ACCOUNT by General George Washington & Marvin Kitman PFC. (Ret.). New York, Ballantine Books. 336 pp. \$1.85.

Lynn Sharon

WHEN IT COMES to submitting expense accounts, everyone knows that we Israelis have few peers. Our superb skills notwithstanding, there is little doubt that the father of modern expense-account living was George Washington, who, as we know, was also the father of America.

Marvin Kitman deserves the everlasting gratitude of the expense-account crowd for finally bringing to light this superlative

document that was first published by the Chief Clerk in the Register's Office of the Treasury Department in June, 1833, under the title, "Accounts. G. Washington with the United States, Commencing June 1775, and ending June 1783. Comprehending a Space of 8 years." A truly sensational title, guaranteed not to hit the best-seller lists.

IT TOOK General Washington eight long years to free the American Colonies from British tyranny, and for his trouble he presented Congress with an account for \$449,261.51, in very hard American currency.

Apparently, the first rule of the Washington system is: be specific on the smaller expenditures and vague on the larger ones; e.g., describe in some depth the

purchase of a ball of twine, but casually throw in the line, "Dinner for one army."

Washington was also a shrewd user of such powerful expense-account words as *miscellaneous*, *sundry*, and *etc.*

But heaven forbid your getting the false impression that George Washington — of "I cannot tell a lie (sic)" fame — was a mere opportunist out to milk the Colonial treasury. On the contrary, he was every inch the gentleman and the patriot, willing to serve his country for no pay, merely for expenses incurred. To quote from his speech to the Continental Congress: "As to pay, Sir I beg leave to assure the Congress that no pecuniary consideration could have tempted me to have accepted the Arduous employment (at the expense of my domestic (sic) ease and happiness) I do not wish to make any Proffit (sic) from it. I will keep an exact Account of my expenses. Those I doubt they will discharge, and that is all I desire."

Most soldiers have the strange notion that reconnoitring is not a deductible expense, but just the rotten lot of soldiering. But all this is mere chicken-feed next to Washington's *coup de grace*, his final expense-account entry dated July 1, 1783, a classic to be committed to memory by anyone who has ever handed in a slip and ex-

pected to get money back: "To Mrs. Washington's travel (ing) Exps. in coming to & returning from my Winter Quarters per acls. rendered. — The Money to defray which being taken from my private purse and brought with her from Virginia.... \$27,655.30."

A lordly sum indeed for conjugal convenience. Not that Congress was always caught napping; there were also a few sharp boys sitting on those legislative benches. When the General offered them the same deal after his election as the first President — no salary, only expenses — Congress said no dice. They humbly begged him to accept, instead, a salary of \$25,000 (at a time when the Secretary of State, Thomas Jefferson, was getting \$3,500). Kitman's comment: "It was the country's first economy wave."

The *Baltimore Sun* suggests that you buy this "masterpiece" on business and put it on your expense account. □

Terrible place

WESTMINSTER ABBEY: Its Links with the Famous by Carolyn Scott, drawings by Frank Hoar. London, Sheldon Press, 182 pp. £2.95 (paperback).

NEITHER A history nor a guide for tourists, this is a thoroughly enjoyable book which deals more with what has happened outside the Abbey than within its precincts in the 12-odd centuries of its existence. "When Offa, King of Mercia, first noted the existence of Westminster in the eighth century, he called it a terrible place. Whether he meant to convey sanctity or horror has

never been clear, since the one follows hootfoot on the heels of the other." This is typical of Carolyn Scott's style, which is readable and fresh even if occasionally racy and breathless.

Though she follows a chronological order of sorts, the author has — with the help of Frank Hoar's excellent drawings gathered together a wealth of anecdotes and stories about "the famous" throughout the centuries with whose names the Abbey has been linked.

These, by the way, are conveniently listed in an appendix entitled "A brief guide to who is buried or commemorated where in the Abbey." Rudyard Kipling's

ashes "He beside those of Thomas Hardy in Poets' Corner." However, when Kipling died, preaching patriotism and foretelling war, there was no representation of the literary profession at the Abbey service. And George Orwell, in a famous essay on the poet, wrote apologetically: "I cannot help wishing that I could offer some kind of tribute — a salute of guns, if such a thing were available."

W. H. Auden, "commemorated by a stone beside T.S. Eliot in Poets' Corner," had nicknamed Eliot "Litotes," calling him "a cross between a conscientious churchwarden and a 12-year-old practical joker."

Charles Darwin, buried in the north aisle of the nave... But enough! You have to read this book to appreciate it. □

N.E.A.

Paperbacks

THE DEEP by Peter Benchley. London, Pan. 251 pp. 75 p.

READERS of Peter Benchley's *Jaws* will remember that the murderous hood in that unusual thriller was a gigantic shark. Benchley's new book features far more conventional predators on two legs, and is therefore rather an anti-climax. *Cloche* is a very common or garden sinister black from Haiti, using voodoo and gangsters to try to wreak his wicked will on a honeymooning couple who have discovered huge caches of gold and drugs under the ocean. On its own terms, as a normal run-of-the-mill thriller and not as a competitor with *Jaws*, *The Deep* is very good, and is certainly a

gripper that should not be begun at the end of a long night's TV viewing if you want any sleep.

THE RACHEL PAPERS by Martin Amis. London, Panther. 219 pp. 60 p.

AT LONG LAST Martin Amis has captured the hilarity and gusto of his father's "Lucky Jim." The ribald adventures of Charlie Highway turning 20, are a joy to read; highly gifted, super-intelligent, incredibly well read, he takes his sexual duties as a man very, very seriously, with highly comic results. He works out that he owes it to his audience to have an Affair with an Older Woman, and Rachel is unlucky enough to appear to him to fit the bill. Thereby hangs a tale that is really very funny indeed. □

Philip Gillon

Savoury subjects

KOL MA SHEYKHINCHA CHAVAV LA-DA'AT AL MAZON, TEZUNA U-DIETA (Everything that You Ought to Know about Food, Nutrition and Diet) כל מה שצריך לדעת על מזון, חינוך ודיאטה. By Dr. Jacob Ilany (Feigenbaum). Jerusalem, Shikmona Publishing Co. 178 pp. No price stated.

Edwin Samuel

I'VE KNOWN Dr. Ilany ever since he was a young fig-tree — I mean Feigenbaum. I hope he won't mind this light-hearted review. If it will induce readers to at least have a look at the volume, that's what he wants, I assume.

The author is a distinguished biochemist — one of the first Ph.D.'s of the Hebrew University. He has also been a research fellow

at Bar-Ilan University, a member of the Food Technological Research Department of M.I.T., and a good adviser abroad on behalf of the United Nations Food and Agricultural Organization. His official position, however, is as head of the Food Research Department of the Israel Ministry of Commerce and Industry. He also has a long list of other qualifications: I can't go into them here — I'm on a strict diet. I will only say that he's the author of some 80 scientific papers and books on these savoury subjects.

The present slim volume is a strange combination of the ultra-popular and the strictly scientific. The contents of the last two sections of the book are full of mathematical analyses in tabular form, whereas the first section is composed of answers to hypothetical questions of such an elementary nature that I very

much doubt if anyone who finds the beginning of interest could make head or tail of the end.

One such question, for example, is "Are brown eggs harmful to health?" (The answer, of course, is that there is no difference at all between the contents of brown and white eggs.) Another asks "Is milk harmful to adults?" Such a question could only occur to someone who has never seen an American film in which the young adults drink countless glasses of milk to show that they are admirable characters. I'm surprised that Dr. Ilany does not ask "Should one wash all fruit and vegetables before eating?" considering that this is constantly being urged in the Israel press as a precaution against the cholera that spreads from time to time in the Middle East.

THE SECOND section lists 55 special diets for people suffering from every possible kind of disease, ineffectuality or inhibition. By the time I'd finished reading the list of the symptoms for which

these diets are prescribed, I became convinced that I was suffering from acne, migraine, scurvy, beriberi, loss of weight, dyspepsia, hypertension, and nervous disturbance in general.

The book should on no account be put in the hands of hypochondriacs. Dr. Ilany will, however, be glad to learn that I have carefully followed for the past twenty-four hours the diets that he prescribes for my numerous afflictions. In consequence, I now feel much better.

The third section of the book defines all kinds of technical terms. Some of them certainly need to be defined, such as "Toopherols," "Erythrocytes and the A/G — Albumin/Globulin Ratio (which had always seemed to me to be a whole lot of gobbledygook). But is it really necessary to define such common or garden substances as rice, meat and cheese? I will only add one more to the list, and that is nuts.

I would also suggest that Dr. Ilany cease to define GRAS as

Generally Regarded As Safe. He must live a very sheltered life or he would have known that, to many hippies, "grass" is very unsafe indeed and hence all the more enjoyable.

I MUST here confess that one of the diseases from which I have suffered for years is an allergy to misprints. There are so many misprints in this book — at least in the English explanations, bibliography and index — that I cannot believe that Dr. Ilany, a careful man, ever read the proofs. He knows quite well that the name of Dr. Magnes Innsbruck isn't spelt Innsbruck and that the name of Dr. Raskin at the end. And what about Raddish instead of Radish? Or Sremis for Uremia? Or Purre for Purée. Or Cheat for Wheat?

If Dr. Ilany finds that some of my comments are out of place, I venture to ask him to include in the next edition a special diet for excessive light-headedness, verging on light-headedness, and I will follow it (perhaps). □

הכרזת מלחמה

Maccabee's foe

THE SELEUCID ARMY, Organization & Tactics in the Great Campaigns, by Bezalel Bar-Kochva. Cambridge University Press. 366 pp., £5.50

Arieh Kasher

THE AUTHOR is a senior lecturer in Tel Aviv University's department of Jewish History. He has been researching the Hasmonean Revolt for many years, devoting most of his study to its military aspects. His desire to uncover the historical truth concerning the battles of Judah Maccabee led him to the difficult task of thoroughly researching the enemy army — its organization, structure and tactical employment in various battles.

His work is thus a useful lesson in the military history of the classical period in general, but it is unique in focusing in detail on the greatness of the Seleucid Army. The Israeli reader will find it of particular interest because it sheds new light on the power ratio and the character of the military confrontations between the Seleucids and the Hasmoneans during the Revolt, although it includes only two of Judah's actual battles.

The military strength of the Seleucid empire and its vast territory, during its almost two centuries of hegemony (312-129 BCE), is astonishing. Its political and military backbone was composed of almost a quarter of a million déraciné Macedonian and

Greek immigrants, only a few thousand of them actually military men.

Most research attempting to explain the Seleucids' success has centred mainly on their flexibility in matters of law and government, economic policy, culture and religion. Dr. Bar-Kochva, nevertheless, traces it to the military factor. He believes that all the other factors were necessarily dependent upon the existence of a proper army without which the Seleucid kings could not have survived at all.

HIS RESEARCH has been divided into two parts — the first dealing with the organization and structure of the army, and the second with the tactics of selected battles. In the first section the reader is given a very detailed picture of the size of the army, the sources of conscription, the types of combat units, the hierarchy of command, the training and discipline.

Dr. Bar-Kochva attributes the power of the Seleucids to their use of heavily-armed infantry (phalanx) and cavalry as the vanguard of the army.

Military settlements (*katoikiai*) proved a successful solution to the problem of manpower, since they provided a constant reservoir of first-class soldiers. In addition, they encouraged permanent settlement in the East as a refuge from the continuing financial crisis of the Greek world. But for the defence of their borders the Seleucids built an impressive



series of fortresses, manned by a limited number of mercenary units. Troops from the military settlements were moved to battle areas as circumstances dictated. The phalanx was made up exclusively of soldiers from the military settlements, the majority of whom were Macedonians and

Greeks, but who also included Medes and, surprising as this may seem, Jews. The Jewish soldiers were not residents of Palestine but of the Diaspora, particularly Babylonia, whence 2,000 were brought around 210 BCE to defend Phrygia and Lydia in Asia Minor (as related by Josephus, *Jewish*

Antiquities, XII, 147-153). Dr. Bar-Kochva also relates an incident from the year 235 BCE, hinted at in the *Second Book of Maccabees* (VIII, 20) in which a substantial Jewish force curbed an attempt to invade Babylonia.

Dr. Bar-Kochva holds that during the Hasmonean Revolt, the Jews of the Diaspora may well have offered military assistance to their brothers in Judaea, thus adding strength to the rebels as well as experience in Hellenistic modes of warfare.

IN THE SECOND PART of his work, Dr. Bar-Kochva examines the Seleucid Army in action. He chooses for this purpose 11 large campaigns, each of which covers an important aspect of Seleucid tactics in such areas as planning of the course of battle, positioning of troops, frontal attacks, surprise tactics, the combining of various tactical units, defence techniques, extrication, retreat.

The analysis is accompanied by detailed maps of the battlefields as well as useful tables supplying such information as the number of warriors, the type of units and their formation at the start of the battle.

The descriptions of the battles are outstanding in their clarity, familiarity with geographic conditions (on the basis of personal visits to all the battlefields) and strategic understanding. The fact that four of the battles described took place in Palestine (the battles of Raphia (217 BCE), Panton (200 BCE), Beit Zacharia (102 BCE) and Elasa (180 BCE) — means that the Israeli reader may examine the sites for himself, with this book as a guide. □

Dad disappoints

FROM OEDIPUS TO MOSES: Freud's Jewish Identity by Marthe Robert. Translated by Ralph Manheim. New York, Anchor Books. 187 pp., plus 44 pp. of notes. \$2.95.

Evelyn Strouse

FULL fathom five thy father lies, his bones of coral made introduces one of Freud's major works. The lines are significant because they are Shakespeare's, a god equal to Goethe in Freud's pantheon, and because they are the embodiment of the dead father, the theme central to Freud's investigations and the wellspring of *Moses and Monotheism*, his so-called novel. This is the point that Marthe Robert wants to make to the biblical exegetes who so bitterly condemned Freud's last foray into his own and his people's origins.

She grants the claims about ignorance of Hebrew, the commentaries, the religion itself; she grants Freud's apparent repudiation of his own Jewishness by repudiating that of Moses, but this is peripheral to her thesis. What she seeks to prove, I think successfully, is that Freud's devoted labour and electrifying insights were directed as much towards resolving his personal agony as mankind's.

A story from Freud's childhood sows the first seed: When his father was a young man in Moravia, he went walking one day dressed in his finest clothes, a new fur cap on his head. A Christian approached and shouted, "Jew, get off the pavement," and knocked the fur cap into the mud. "And what did you do?" asked young Sigmund. "I went into the roadway and picked up my cap," replied his father.

Was this the strong man whom a son longs to worship and revere? The Jewish father proud of his race and fiercely instilling pride in his son? For Jakob Freud's son, at least, disappointment and profound rancour were planted, their roots so sturdy that they flourished 40 years later. They blocked the completion of *The Interpretation of Dreams* and they entered his clinic and interfered with his work with patients.

Freud could not confront the repressed and unavowable emotion aroused by thought of his father. Only after the father's death in 1896 could the son admit that underlying his grief was the guilt that the world has come to call Oedipal. "I found that I too had been in love with my mother and jealous of my father," he wrote in 1897.



Thus, through an analytic understanding of his own case, he was able to understand the problems of his patients and to get on with *The Interpretation of Dreams*. Reconstructing the Jewish drama of his own childhood allowed him to reconstruct the universal drama of childhood and, by extension, to discover that he was mankind, that men were like him.

Rather than having to assimilate with the Christian others, he could call upon them to assimilate with him by learning what they really were. Thus, says Marthe Robert, "psychoanalysis, a Jewish science... would provide... communication between the two sides."

BUT RECOGNITION of his guilty hatred did not resolve it. A long time passed, for instance, before he could bring himself to visit Rome, because of the conflict between Rome, the hated betrayer of Jerusalem, and Rome, the adored cradle of classical antiquity. He could enter Rome only in dreams; his physical presence there would disavow his ancestry and deny his father.

He did get there, as readers of *The "Moses" of Michelangelo* are aware. But when he stood before the statue he saw something that

"tends to keep stepping out of the marble and coming to life, threatening to seize his sacrilegious murderer in his terrible stone fist." Moses, in other words, had become not Freud's own father, not the nameless father of a primitive clan, but the "Jewish father murdered at the dawn of civilization."

Freud, in fear and admiration, was unable to bear "the angry scorn of the hero's glance," because he, Freud, belonged to the "mob which can hold fast to no conviction, which has neither faith nor patience, and which rejoices when it has regained its illusory idols." Like the mob, Freud merited the punishment meted out at Mt. Sinai; unlike them, he was magnified by the magnitude of this sin.

This was why the last years of his life were obsessed with Moses: the physical torment of cancer of the jaw, coupled with the torment of his people, was precisely the trial all Jews were subjected to, subjected to indeed by Moses when he refused them the tablets of the law.

In the process of testing, of self-contemplation, Freud turned to Moses as a touchstone, a source for discovering "the mysterious thing that is a Jew." His solution when he found it was simple enough: "Moses created the Jew." From this formula grew *Moses and Monotheism*, originally an essay entitled, "The Man Moses, a Historical Novel."

What troubled him most, his scandalized critics notwithstanding, was his obsessive notion that Moses was an Egyptian. Tenuous though it was, and painful to his spirit though it became, the idea clung. Why rob the Jews of their prophet? Marthe Robert says that the reason is inherent in the subtle, "A Historical Novel," the novel of his own life: "he was so utterly possessed by his fictitious world that he remained deaf to all reminders of reality." What he did was re-fashion his biography: by making Moses — his primordial father — an Egyptian, he could remake his own origins, and by changing them in his imagination become the master of his fate.

Enormous emphasis is placed on Freud's struggle to avoid the "return of the repressed," the frightening knowledge of himself as patricidal and incestuous son, who, with each moment of increasing age, more and more resembled his true, dead, inferior father. By ridding Moses of his Jewishness, Freud hoped to free himself and the world of the burden of origin, race, name, and, most of all, man's unbearable limitations.

Persuasive, graceful, and informed, Ms. Robert's argument is set forth in lucid prose, not perhaps as vivid and refreshing as her master's, but eloquent enough. She is well served by her translator. □

"avalanche out of the north," "a tidal wave across the canal." "The Soviets in panic," "aftermath of an earthquake"; there are no serious lapses in the authenticity of the account.

The sins are, for the most part, ones of omission resulting from over-selectivity. Up to the Yom Kippur War for instance, everything appears rather rosy — even in a chapter characteristically headed "Israel as Empire." Then suddenly comes "the earthquake" of October 6, 1973, and the change of tone is complete. So much so, indeed, that the author finds himself asking whether the future is entirely desolate for the little Jewish republic. □

N.B.A.

The Halachic Man

IN ALONENESS, IN TOGETHERNESS: A Selection of the Hebrew Writings of Joseph B. Soloveitchik edited with an introduction by Pinchas H. Peli. Jerusalem, 432 pp. No price stated.

Theodore Friedman

THIS IS ONE of those rare instances of a book whose central thesis utterly failed to convince, yet whose reading proved intellectually and spiritually rewarding. For whatever Rabbi Soloveitchik, the ideologue *par excellence* of modern orthodoxy, writes is marked by intellectual virtuosity, an unusual mastery of rabbinics, an imposing command of philosophic and religious thought (ancient and modern, Jewish and non-Jewish), and a moving poetic style. To these characteristics one must add, in all candour, some striking lapses of consistency.

The book opens with one of Rabbi Soloveitchik's major essays, "The Halachic Man." Here, the author presents what may be described as both a philosophy of the Halacha and an in-depth analysis of the psychology and religious consciousness of the Halachist. Obviously deeply influenced by Hermann Cohn's Neo-Kantianism, he conceives of the Halacha as an *a priori* system of norms and regulations for transforming this real world with all its defects and discrepancies into the Jewish image of the ideal world.

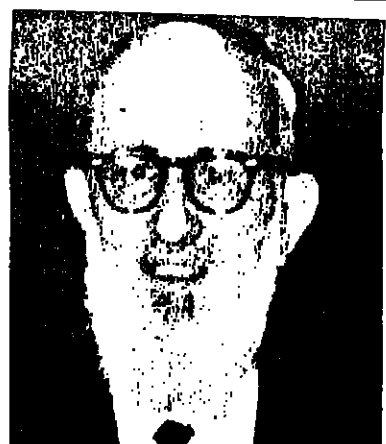
Repeatedly, he compares the Law to a system based not on empirical experience but on concepts worked out by the mind of a mathematician. In the case of the

Halacha, its author is the divine mathematician, so to speak. Like mathematics, the Halacha fixes norms and deals with measurable quantities, including the concept of infinity. It strives to objectify and quantify. Its standards do not derive from the inchoate and frequently contradictory realities of life, which would indicate compromise and adjustment, but are absolute to which life itself must conform. "Let the Law pierce the mountain," says the Talmud (*Sanhedrin* 9b).

It is at this point that one of Rabbi Soloveitchik's inconsistencies emerges. In one passage, he writes with great passion that it is the purpose of the Halacha to make life conform to its transcendent ethical ideals and norms. He quotes with approval the Talmudic principle that a mitzvah cannot be based on a (moral) transgression. And yet elsewhere he insists, as any legalist would, that not even ethical concerns can be permitted to affect Halachic decision: the latter must flow from its own purely immanent principles.

IT IS THIS VIEW of the Halacha as a kind of metaphysical, supra-historical, self-contained entity that this reviewer finds utterly incomprehensible, as indeed must anyone trained in the historical school. The latter is, to be sure, anathema to the author; but nowhere in the Talmud do we find the statement, "God says such and such is the Halacha." It is always, "Abaye says such and such is the Halacha."

For Rabbi Soloveitchik, authentic Jewish religious consciousness, far from being the source of the Halacha, is its



Rabbi Joseph B. Soloveitchik

forebears, the line of the famous Rabbi of Brisk — but is intended rather, as a purely ideal construct.

IF THE RABBI'S thinking tends towards *a priori* absolutes, it is at the same time highly dialectical. That is to say, truth and reality lie in the tension between two apparently opposed concepts. A stunning illustration of the latter is to be found in the second longest essay in the book, *The Voice of My Beloved* in which the author deals with the religious meaning of the establishment of the State of Israel in the life of the Jewish people.

In its history, which can be taken as a paradigm for human destiny itself, the Jewish people has known two types of covenantal experience. One is the "Covenant of Egypt" in which Jews were a community of fate, a community formed by external, hostile forces that subjected it to slavery and oppression. So, too, man finds himself thrust willy-nilly into a world which he never made. On the natural plane, that is the meaning of Jewish identity: a biological, psychological and sociological fact.

But it is the spiritual task of man to make himself, to transform what he has been given into something which he chooses in his striving towards self-transcendence. And thus, in addition to the "furnace of Egypt," there was the Covenant of Sinai, one which Israel deliberately chose, thereby becoming a people imbued with spiritual aims and ideals. The two Hebrew terms for people — *am* and *goy* — reflect this duality, as do the terms *nehane* and *edah*. The former terms denote the natural, the latter, the supra-natural community.

Hence the State of Israel, in the first instance, a natural, political entity, born out of the inexorable necessities and pressures of Jewish existence. But even these are ultimately the doing of the God of Israel. As a natural political entity it must, like all states, seek to maintain its security and its integrity. Its real and ultimate task, however, is to rise to the level of incorporating and fulfilling the transcendental norms of the Halacha.

Since Rabbi Soloveitchik fails to indicate how a Halacha which never dealt with an actual existing state is to be applied to the operation of a Jewish democratic state in the 20th century, one may reasonably refuse to follow his conclusion. But that the essential thrust of the perception strikes a note consonant with the nature and quality of Jewish existence there can be no doubt. If we are simply a nation like all other nations (*kekhol hagoyim*), then we would have been well advised to have remained among the other nations (*bekhol hagoyim*).

IN COLLECTING these essays, published over a period of more than 30 years in a variety of journals, the editor, Dr. Pinchas Peli, has rendered a distinct service to contemporary Jewish thought. Together with the previous volume of Rabbi Soloveitchik's writings, *On Repentance*, we now have the major body of this scholar's work, with the single exception of his book-length essay in English, *The Lonely Man of Faith*. We are now able, therefore, to gauge the structure and temper of the thought that has been a significant factor in the rise of Modern Orthodoxy. □

Rabbi Friedman is a former president of the Rabbinical Assembly and managing editor of *The American Quarterly*, "Judaism."

The full story

A HISTORY OF ISRAEL: From the Rise of Zionism to Our Time by Howard M. Sachar. New York, Alfred Knopf, and Jerusalem, Steimatzky's Agency. 884 pp. IL 126.

HOWARD SACHAR already has a number of bulky and popular historical works on modern Jewish history, the Middle East and Israel to his credit. In this, his latest, he offers in a total of 960 pages "a single comprehensive work, both authoritative and readable, that encompasses the full story of the

Jewish state from its early 19th century ideological beginnings to its unanticipated present role as a catalyst of Great Power confrontation."

Much of the ground, to be sure, has already been covered in other works, including some by the author himself.

Rather more than a third of the book is devoted to Israel's fortunes in the years between the Six Day War of 1967 and the after-closely printed pages "a single comprehensive work, both authoritative and readable, that encompasses the full story of the

THE MAGNES PRESS, THE HEBREW UNIVERSITY, JERUSALEM
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The non-complete catalogue will be sent free of charge on request. Distributed in Israel by Yehonatan, 4 Rehov Moshe, Tel Aviv. Distributed abroad by The Magnes Press, The Hebrew University, Jerusalem.

The Hebrew University of Jerusalem announces that

All Campuses will be closed for Passover

from Friday, April 1, 1977 to Saturday April 9, 1977, inclusive.

A students' information office will be operated by the Office for Student Affairs, Givat Ram campus, on Monday, April 4, and Wednesday, April 6, from 9-11 a.m. This office may also be contacted by phone: Tel. 02-30211.

The Student Health Service will operate on Friday and on the eve of the Festival from 8 a.m. to 12.30 p.m., and on other days from 8 a.m. to 3.00 p.m.

Public transport on the campuses will operate as usual.

NOTICE TO U.S. CITIZENS

UNITED STATES INCOME TAX

As a special service for U.S. taxpayers needing assistance in the preparation of their 1976 income tax returns, the U.S. Internal Revenue Service, the U.S. Embassy in Tel Aviv, Consulate General in Jerusalem, and the Consular Agency in Haifa, will offer:

TAX ASSISTANCE SEMINARS

In Jerusalem, tax assistance seminars will be held on March 30 and 31, 1977, at the Auditorium of the U.S. Cultural Centre, 15 Rehov Keren Hayesod, from 9 a.m. to 1 p.m. The March 30 seminar is for U.S. businessmen, U.S. Government employees and other employed and self-employed U.S. taxpayers. The seminar on March 31 is for U.S. retirees and pensioners. In Haifa, a tax assistance seminar will be held on Tuesday, April 5, 1977, from 9 a.m. to 12 noon at the Chamber of Commerce Building, 18 Rehov Ha'atzma'ut, for U.S. businessmen and other employed and self-employed U.S. taxpayers.

PERSONAL INCOME TAX ASSISTANCE

The Tax Assessor will be in Tel Aviv from March 16 through March 28, 1977, and will be contacted through the American Embassy, 71 Rehov Sayarim, (Tel. 02-64858). The Tax Assessor will be in Jerusalem from March 29 through April 1, 1977, and can be contacted through the American Consulate General, Nabulus Road (Tel. 02-28211). The Tax Assessor will be in Haifa from April 4 through 6, 1977, and can be contacted through the office of the American Consular Agent, 27 Rehov Ha'atzma'ut (Tel. 04-683145).

ISRAELITISCHES WOCHENBLATT REVUE JUIVE

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הכרזה מן הארץ

ROUND THE GALLERIES

MOTI MIZRAHI's latest show of conceptual objects, nearly all of which are made of (or incorporate, or derive from) photographs, is his most interesting to date.

The ideas are varied: Mizrahi photographs what happens to a red line when a cola bottle is placed over it, using the two elements plus the resultant effect to form a composition. Less straightforward but much more intriguing is what happens to your eye — and the power of suggestion by association — when faced with an evocation of a bathroom made of painted tin and incorporating an assemblage-cum-collage of two primitive wall brackets; some felt squares and a photograph of half a tooth glass, all set onto a flat sheet of cream and white tin with painted incised lines and areas suggesting perspective.

Without being in any way realistic and without using any actual bathroom attachments, Mizrahi succeeds in getting you to make the associations and succumb to a feeling of depth. Still another work in this vein uses two photos of a pipe and on either side of a sheet of glass to evoke a whole pattern of projected optics. Each element in the work thus takes on a new role.

In a rather more obvious approach, Mizrahi surrounds a photograph of a balloon with a metal circle; and surmounts a photograph of a navel with glass and rods echoing its shape and depth, though the resultant objects have a forced quality to them, perhaps because they more readily resemble "art objects" of a designed nature.

Mizrahi also uses serial photos that immediately invite comparisons with the work of Holland's Jan Dibbets, but he manages to give them a new twist by introducing a surrealist element in one series (a glass of water on a bare shoulder obtruding into a corner of the landscape), and by using a montage technique in another, in which his pursed lips are crossed in different directions by a rich red stroke, like lipstick existing independently of the lips, in a plane of its own.

The exhibition contains several good ideas, but other works seem merely decorative or ambiguous, while the standard of finish of the assemblage is much inferior to that of the photography and printing (Sara Glat Gallery, 4 Pinsker, Talbieh, afternoons only). □

MEIR RONNEN

THE VETERAN Israeli artist and teacher, MOSHE PRUPES, in a rare one-man show, exhibits a group of oil paintings based on a regalist, madonna-inspired, female figure. It is rigidly positioned amidst ambiguous landscapes and accompanied by either a dove, doe, or harp — or non-objective geometric solids.

Characterized by whitish-grey monochromatic tones and severely drawn forms, Prupes' pictures ooze with historical precedence, specifically the period that spanned Byzantine iconoclastic art and international Gothic. However, his neo-medieval rigidity of subject and exacting compositions are softened by the light modelling of gowns, robes and an occasional decorative element.

Prupes injects a pronounced plaintive quality into his sculptural female figures, igniting a pseudo-religious feeling on the one

Moshe Prupes: oil painting (Kishon Gallery, Tel Aviv).

hand and also, through backdrops and props, projecting a surrealist feeling. In some instances the tight, mournful formality reminds one of a Wedgwood ceramic relief (Sara Kishon Gallery, Kikar Atarim, Tel Aviv).

ONE'S initial reaction to AVRAHAM EILAT'S "Forces," is that he was somehow able to take fistfuls of charcoal "strokes," in the form of bars, slices and loops, and hurl them at the paper surface, making them adhere with an inventive method of artistic friction without forfeiting any of their kinetic activity.

Eilat's abstract black and white drawings contain an immediacy that is assertive and vibrant. The artist plays with negative-positive lines and fields and constructs compositions of pronounced contrasts. These are very much like combinations of Aviva Eri, Neustein and Azene, as parts and pieces from each have been collected, recycled and welded into a personal statement.

The pulling, pushing, erasing and redefining of areas idealize exploding atoms, a graphic fission where little remains neutral (Aleksandrowicz Gallery, Kikar Atarim, Tel Aviv).

IF WE were to construct a family tree of Israeli painting, JUDITH BACH would branch out from the pre-expressionist bough and especially from the one belonging to Shmuel Tepler.

Her small still-life, local landscapes and type scenes are limited to a warm colour scheme of greens, umbers and earth reds; rather a northern tradition, lacking the strong contrasts and total chromatic range of our Mediterranean light.

Most compositions are based on simple balances, where objects have been reduced to basic shapes placed edge to edge and sometimes highlighted by a linear accent. If it is not great painting, each canvas does present a respectable face within her chosen school's framework (Disengoff Gallery, 90 Dizengoff, Tel Aviv). Till March 31.

Avraham Eilat: drawing (Aleksandrowicz Gallery, Tel Aviv).

Mario Doretti: painting (Graphics 3, Haifa).

Also, the marble in this piece, reduced to a thin skin, glows with an alabaster transparency (Zvi Noam Gallery, Bet Leivik House, 30 Dov Hoz, Tel Aviv).

AHARON KAHANA (1905-1987) came to Palestine in 1934, settled in Ramat Gan and eventually became a founding member of the New Horizons group. It is 10 years since his death in Paris and we are now offered an excellent overview of his drawing and graphic talents. Containing plates from 1928 till his last year, the exhibit clearly defines his strengths and development. Beginning with a lovely realistic nude (1928) we trace his transition to pure ink and brush abstractions of the late period. Even for those familiar with his painting style, this show is an eye opener and well worth a visit (Givon Fine Art, 35 Gordon, Tel Aviv). Till March 31. □

GIL GOLDFINE

Dushka Resnik: sculpture (Bet Leivik House, Tel Aviv).

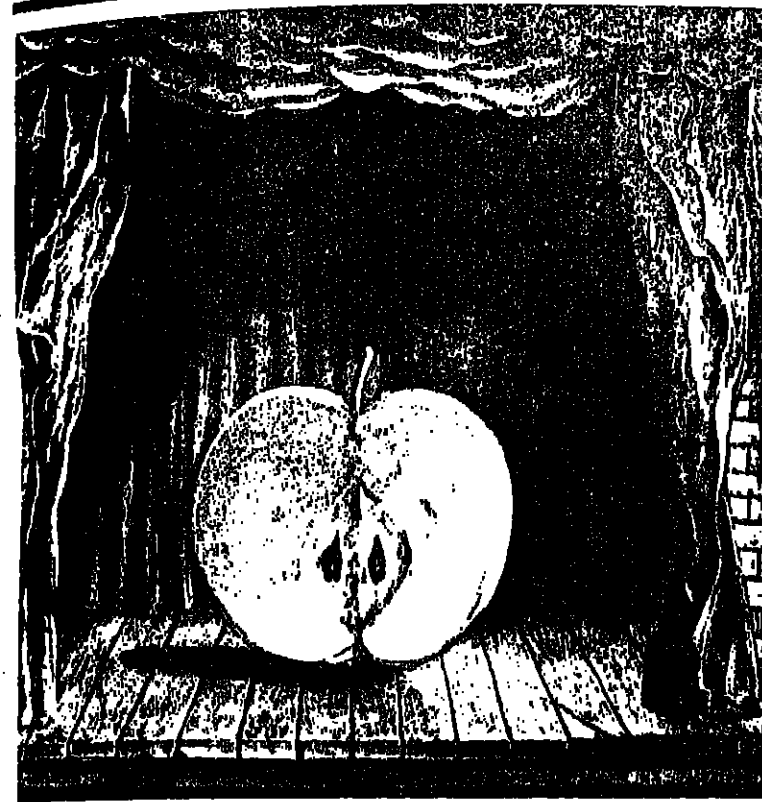
DUSHKA RESNIK carves and polishes her marble sculptures with ease and felicity. But her craftsmanship and technique, however formidable, do not compensate for the poor mixture of subjects, which runs from stylized parlour art (bloated flounders and looped women) to free-standing geometric abstractions. The former has a decided art deco look not far from true kitsch, while the latter misses an aesthetic purity based on balance, proportion, volume and edge.

The only truly impressive piece is an abstracted shell form (see photo). When turned on its pedestal it caught light in such a way that the exterior belly flattened out while maintaining a softly shadowed interior surface. The slight contrast of volume, line and grey colours is most interesting.

MARIO DORETTI is an Italian whose inspiration may derive from the story of Pygmalion and Galatea, but he has etiolated the myth's physical aspects with women clad in low-cut, shapeless dresses and sculptured busts of men's wreathed heads. His is a symbolism become precious aestheticism. Stylistically, Doretti's colour, fairly pale and smooth, pinks, oranges, mauves, etc., evoking a balmy late afternoon, is truly harmonious. ("Graphics 3" Gallery, Haifa).

FIRI YARDEN'S *Impressions of Venice*, in various media, is a partly impressionistic collection. On the whole the smaller pieces are more attractive; I liked, for example, the angle at which she caught the *Church of Saint Simson* (gouache). In general, her work is capable: one is struck by the deserted, sombre canals and lagoons, the recessed perspectives, the colour of a quiet square, the burst of fresh air in the wash drawing 20, and the broad spatiality of *The Grand Canal*. ("Dante Alighieri," Haifa).

E. HARRIS



World thespians

THEATRE
Mendel Kohansky

WHY do you go to the theatre? "To crack your head open and let in the oxygen. To revivify the brain, inform the senses, awaken the body consciousness, physical and mental, to what's happening to you, to you, the person watching. To find the keys to salvation (a ceremony in which the actor serves as guide). To find out how to enter The Theatre of Life. To enter the Theatre of Daily Life."

That is a quotation from an essay by Julian Beck who, with his wife, Luba, founded and led the New York Living Theatre of the 1960s, which was famous for letting plenty of oxygen around the pale precincts of theatre in the West. And I am quoting his words because I find them most appropriate for International Theatre Day, which will be celebrated throughout the world on Sunday.

People have been going to the Theatre for the past 2,517 years, if the history books are to be believed, ever since a Greek named Thespis thought that declamation by a chorus would be more interesting if one declaimer carried on a dialogue with the rest. So acting was invented, and theatre came into being.

When theatre was outlawed by bigots and tyrants, clandestine troupes performed under all sorts of guises. In Western Europe in the Middle Ages, the Church banned theatrical performances; when it was realized that the people needed the living stage, priests introduced theatrical performances into church ritual, only to see them subsequently used against the Church.

When Czar Alexander II banned the Yiddish theatre in 1883, the Yiddish companies adopted German names, bribed the Czar's officials, and continued performing throughout empire.

There is a poignant document in the Tel Aviv Municipality's Theatre Archive: a hand-written poster announcing a theatrical performance — in Auschwitz.

HAVE PEOPLE always gone to the theatre to have their heads cracked open, as Julian Beck

would have it? I doubt it. Theatre, at least in our times, serves more often to keep heads closed lest some oxygen should get in and disturb peaceful slumber.

When the Becks' Living Theatre staged its first, highly unorthodox, performance, a New York critic started his review with the now famous phrase, "The Living Theatre should drop dead." It didn't, but the company eventually had to leave the U.S. to get away from Internal Revenue agents, and it settled in Europe.

Most of the shows we see these days are of the kind that "enter to tired businessmen." People go to the theatre mainly to relax and be entertained, to sit back and let the show wash over them, and forget it all on the way to the parking lot. Our own theatre, including the subsidized one, is full of such shows, but one can also go to Tzavta and be shocked by Peter Handke's *Kaspar*. Or to the Jerusalem Khan, where the stark tragedy of an intellectual gone sterile is presented in Slavomir Mrozek's *Emigrants*.

(Next month, the Schiller Theatre of Berlin is bringing us Beckett's *Waiting for Godot*, the play that let more oxygen into people's heads than any other this century.)

IN THIS COUNTRY, people have been going to the theatre since the idyllic days before World War I when an amateur troupe performed in the courtyard of the Tabitha girls' school in Jaffa, and actors had to stop in mid-sentence when the stage coach to Jerusalem passed, because the clatter of the horses' hooves drowned out the dialogue.

Today, we are among the greatest theatre-goers — per capita — in the world. A survey taken in 1970 showed that two-thirds of the population attend the theatre, which is an astonishing figure. Even more astonishing is the fact that 15 per cent of them go to the theatre as often as once a month. In this, we are way ahead of such countries as France, England, and the U.S. Which goes to show that our public doesn't pay much attention to the critics who constantly bemoan the state of the Hebrew theatre. What a cheerful thought to contemplate on Theatre Day. □

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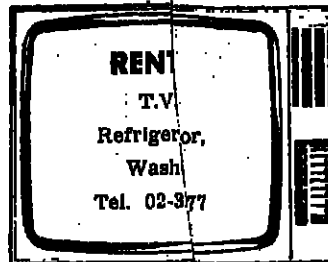
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